

December 7, 1892

Rev. Henry M. Field, D.D.,
New York City.

My dear Doctor:

I find it necessary to try and manufacture some public sentiment in favor of the scheme of introducing the domestic reindeer of Siberian into Alaska. As you know the bill for the Government appropriation for that object has passed the United States Senate two or three times, but so far has failed to get through the House.

It has been suggested that if I could get a hearing before the Press Club of New York City, or if some one would organize a parlor meeting and invite some of the newspaper men and magazine men of the city, new interest would be awakened.

It is one of the humane enterprises of the present age that will in the end accomplish more good and save as many lives as the famine fund that the newspapers pushed through so vigorously last winter. It is an enterprise which will sooner or later secure the interest of the American people, but if the newspaper men will agree among themselves and push it, it will accomplish its humane work sooner.

When you have time, please see some of your newspaper friends on the subject. I will hold myself in readiness to come over at any time that is convenient to you. I can give you a plain presentation, or one accompanied with stereopticon illustrations, which ever is preferred.

Thanking you for past assistance in the good work, I remain,

Very respectfully yours,

Sheldon Jackson
U.S. Genl Agt of Education
for Alaska.

December 16, 1892

Rev. Henry M. Field, D.D.,
132 World Building, Park Row, New York.

My dear Doctor:

Yours of December 10th is before me and I think your visit to Washington will accomplish the end that we had in view in reaching the leading papers of New York City, that is, I think you through your brother can accomplish the result of procuring action on the part of the House of Representatives with regard to the reindeer. Do not fail to let me know when you are in the City.

Very respectfully yours,

December 16, 1892

Rev. Alonzo E. Austin,
Sitka, Alaska.

My dear Brother:

Yours of November 28th is received, and I am very much obliged for the information it contains. With regard to the "North Star" I think we may as well drop it for the present. With the cares of the school and the Church on your hands I know that you have not time to carry it on. I wish however you would as you have opportunity continue to publish it until you have printed the November number of 1892, which completes a volume. In your next issue please give notice that until the superintendent has more assistance in the school that he has not time to continue the paper and that we will cease to publish at the end of the present year. Also give notice that if any of the subscribers have not received the full value of their subscription and will write me, Bureau of Education, Washington, D.D., enclosing a bill for the balance of their subscription, that I will refund it to them. When your last issue is published, please balance your books and send a statement to me and I will send you a check for any deficiency so that you need not pay any money out of your own pocket.

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Very respectfully yours,

Sheldon Jackson

December 21, 1892

Miss Florence Wells,
Indian School, Carlyle, Pa.

My dear Young Friend:

I was sorry not to have an opportunity of seeing you yesterday but understood that you were in the school room during the short time that I was in the barracks. It will be better, however, for me to see you later after you have been accustomed to your new surroundings and have had a chance of showing how well you can do. Now that you have gone to a new place it will be a good chance for you to turn over a new leaf. Your running around to different churches in Clarion, your walking the streets with young gentlemen, did not meet with the approval either of Miss Pettee or myself. Those are things that I never would allow my own daughters to do. But now that you are making a new start I hope you will pray every day that God will help you keep all the rules of the school, that God will help you exert a good influence over your friends and associates and that he will help you gain such knowledge and experience as to the best ways of teaching that when you go home you will be a great success, so that your friends that have spent all this money and time upon you may feel that it has not been wasted. I hope that you will connect yourself with the religious meetings of the school and

take an active part in them; also when it is suitable weather that you will attend with the girls that go to Dr. Norcross's Church, Sabbath mornings. As it is the best thing for you to do to adopt the uniform dress of the school, I would recommend that you buy some gum camphor and carefully pack all your nice dresses away in a trunk with plenty of camphor to keep out the moths, then when you return to Alaska you will find that those dresses will be of great service to you.

As you are able now to earn money for yourself I shall ask Mrs. Shepard to no longer send a monthly allowance. The Doctor tells me that you have been eating too much candy in the past and that is the reason why you do not have stronger health. Now as you take no tea nor coffee suppose you also stop all candy and see how much better and stronger you will be. I will be up to see you later towards spring when I hope to hear a good account of you both.

Believe me your friend,

Sheldon Jackson

December 21, 1892

Miss Flora Campbell,
Indian School, Carlyle, Pa.

My dear Young Friend:

I have been thinking of you a great deal since I left you yesterday and when I come up in the spring hope to hear a good account of you. You can talk to your teachers or the matron of the girls's dormitories very freely when you want help in your studies or in your daily life and I know that you will find them very kind and helpful. Now that you will soon put on the school uniform I would suggest that you put buy a pound of gum camphor, take all your nice clothes and pack them away with the camphor in a trunk. Camphor will keep the moths from eating them. ~~xxxxxx~~ Then when you return to Alaska you will find that the cloth will be very nice for making over dresses. Do not forget to keep up your study of the Bible and remember that you must pray every day over your lessons. When you come to a hard lesson or a hard sum or anything you cannot do or think you cannot do, you just ask God to help you and you will find that he will hear your prayer and give you help. There is nothing in your life that is too little or too trifling for his care so don't think that he don't care whether you get your lesson or not or that he is too great a God to help you when you have a hard sum. We have the promise of daily help and daily strength. Sunday forenoon when the weather is good I hope you will go with the other girls that attend Dr. Norcross's Church. My sister, Mrs. Norcross, will always take a warm interest both you and Florence.

Very truly your friend,

Sheldon Jackson

December 29, 1892

Miss Ida P. Whitcomb,
180 Clinton Street, Brooklyn, N.Y.

Dear Friend:

Some days ago my Aunt, Mrs. Henry Sheldon of Pierpont Street, wrote me that when I came to Brooklyn you and Mrs. Buckley wished to see me, that Mrs. Buckley had recently lost a son. Do you think that she is disposed to do some special mission work as a memorial for that son? Do you think that she would be ready to contribute two thousand or twenty-five hundred dollars which would put up the buildings at St. Lawrence Island and name the mission after her son? If she will provide the building the Government will provide and care for the teacher. St. Lawrence Island is in the Northern portion of Bering Sea and perhaps about two hundred miles from Cape Prince of Wales. It is a very important point and one that ought to have a missionary. Let me know what you think can be done and the best method of doing it. Would it be best for me to write her and lay the matter very fully before her, or would it be better to wait until I am in New York and then see her in person?

Very respectfully yours

Sheldonn Jackson

Department of Justice,
Portland, Oregon,
Sept. 29th, 1892

The Attorney General:

Sir:

In compliance with your instructions of May 5th, 1892, initials R.V.L., and more especially of date June 9th, 1892 initials E.C.F., 3,600-1,885, I have to report that I have made a careful and exhaustive examination into the matters therein referred to, especially in relation to the murder of Charles H. Edwards in Alaska, and the outrage upon Dr. J.E. Connett at Douglass, Alaska, referred to in the accompanying petition issued on behalf of the Newberg Quarterly Meeting of the Friends' Church. Further, that I consulted with U.S. District Attorney Charles L. Johnson at Sitka, Alaska, in relation to the whole matter, and that these two matters are so connected with one another that I have to treat them as one.

Mr. Charles H. Edwards was formerly a missionary connected with the Friends' Church at Douglass Island, Alaska, that in August, 1891, he was engaged as a Government school-teacher for the Kake Indians at Hamilton Bay, Kupreanoff Island where a new Government school had been established and a school-house built. Some little time thereafter he repaired thither accompanied by one Jimmie E. Coffin as an interpreter. From his letters we learn that white men were in the habit of coming to the village and trading or selling whiskey to the Indians. These letters also

picture the usual state of affairs to exist among the the Indians when under the influence of liquors; also the danger he was in personally because thereof, he being the only white man living among them. Towards evening of the 10th day of January, 1892, a sloop, with Malcolm Campbell and Emory Elliott on board, came into the harbor, about three miles from the Indian village, and commenced trading whiskey to the Indians.

What Mr. Edwards knew concerning this traffic we will never know; suffice it to say that an Indian named Squanish purchased \$5.50 of whiskey from them which, when Mr. Edwards found out, he poured into the bay. They offered his interpreter Jimmie Coffin whiskey to drink, but he refused. They gave T^h-a-hoo whiskey to drink and he drank it. They gave whiskey to the six or eight Indians who went in advance of Mr. Edwards' party and went into the cabin of the sloop on the evening of January 11th, 1892. They acknowledged to having three gallons or more of whiskey on their sloop in Alaska waters without a permit to have or land it. It might be proven that they had a full cargo of whiskey on board at the time from Prot Simpson B.C., and were then on their way to Juneau with it.

Mr. Edwards had been so frequently annoyed with the results of the sale of liquor to these Indians, and his own life had so many times been jeopardized, that he acknowledged himself "that he was becoming a regular rum hater". He therefore resolved to see with his own eyes and convince himself that the parties then in the harbor, with the sloop, were violating the laws of the land, and if they were, that he would exercise his right as a citizen, and his duty under the laws of Oregon, to arrest them and take them with all speed to Wrangell and there to deliver them up to the authorities. For this purpose he called a meeting of the Kake Indians in the school-house and informed them of the objects of the meeting. After opening the meeting with a song, he requested fourteen volunteers to assist him in finding out whether these men on the sloop were actually violating the law or not, and if they were, to go prepared to arrest them and bring them to Wrangell immediately,--not armed to the teeth or with handcuffs--but with small cords in his pockets to bind them safely and to conduct them thither.

A canoe with the larger number of the volunteers proceeded to the sloop under his directions to find out what was being done on board, and he followed himself in a smaller canoe with the rest of the volunteers. When he arrived at the sloop the Indians who had preceded him were engaged in drinking whiskey furnished by the occupants of the sloop. Mr. Edwards was particular to see for himself that the Indians were drinking. Then he gave orders to bind the two men. The cabin was small and the two men were getting the advantage of them; then he and those Indians on the outside who could not get in began to tear off the roof of the cabin, and he threw down the ropes he had with him, and bind them. This having been done, he began to clear the sloop for sailing. He had the anchor raised and requested all the Indians to leave the sloop and return to the village, leaving only two Indians to man the sloop. He had the Indians take on shore with them a revolver and a rifle, presuming no doubt, they were all the firearms on board. These he ordered to be placed in the school-house. The Indians

however, also took a field-glass and the keg, which was partially filled with whiskey. When alone on the sloop with these two Indians and the two desperate men smugglers, he had not counted as to the possibility of any more firearms being on board, but Malcolm Campbell, the owner of the sloop, managed to get his left hand loose, reached under the foot of the bed got a revolver, and shot at Mr. Edwards three several times, mortally wounding him, and immediately thereafter shot the other two Indians--one with the revolver so that he jumped into the water and never afterwards was seen or heard of. The other, while attempting to escape by swimming, was shot at with his rifle and never more seen or heard of. Campbell's associate on the sloop, Emory Elliott, managed to get his hands loose and cut the cords which bound Campbell's feet, and thus both men were liberated. They then proceeded to get away from the place. They joined the anchor already up, and they said they attempted to make Wrangell with the wounded man Edwards, but they at said the winds were contrary. They next tried to make Juneau. It can be proven that from January 11th to the 18th the winds were fair from Hamilton Bay to Wrangell. They said they next attempted to reach Juneau, but met with a head wind and could not. They however reached a point near Point Gardner. They desired to reach this point from the first, for here it might be found out they dached their cargo of smuggled liquro. After this day they sailed for Kalisnoo and were met there by Dan Campbell a retail liquor dealer of Douglas City, who with another party started out of Douglas in another sloop, hunting for them, fearing from their long absence and being overdue that they had met with an accident or been captured. Here the two Campbells consulted together, and here, no doubt, Malcolm informed Dan he had cached his cargo of liquor. Here also Jimmie Blaine saw the wounded man, Mr. Edwards, all but unconscious, he being the only known white man other than the murderer and his accomplice, who saw Mr. Edwards alive and conscious, or partially so, after receiving his wound. And here also he was furnished with the only food he obtained since receiving the wounds three days ago; yet strange to say, this man, Jimmie Blaine, was never called upon to testify in any of the cases or at the coroner's request.

The object of their devious sailing was accomplished. The victim was unconscious, no ante-mortem statement could be made, and dead men, or unconscious men tell no tales. They arrived at Sitka about thirty-six miles after the infliction of the wounds, and the victim died about ten hours thereafter.

A corner's inquest was held over the remains, but no testimony was produced before the jury--only that of the physicians as to the cause of his death. For the testimony of the clerk of the court as to the identity of the remains, and for the testimony of the self-confessed murderer and his accomplice, as to the manner of receiving the wounds which caused his death.

The jury, in writing asked for further testimony but none was furnished; they asked for instructions, but they were informed by the U.S. Commissioner ex-officio Coroner, that instructions were useless, that it was simply a case of piracy, piracy on the high seas; and of course Malcolm Campbell was justified in the deed. That further testimony could have been had

is shown by that produced before the U.S. Commissioner's court in the case for selling or giving liquor to the Indians. No thanks, however, are due to the court or to the court officials for this testimony, but to the missionaries attached to the mission of the Society of Friends at Douglass City.

The testimony furnished was used to convict Malcolm Campbell and Emory Elliott of giving liquor to the Indians, and the only punishment inflicted upon the self-confessed murderer and his accomplice was a fine of \$40.00 each. In satisfaction of this, Malcolm Campbell served in jail six days and paid \$28.00 and Emory Elliott was confined in jail ten days and paid \$20.00.

Malcolm Campbell was also held for man-slaughter in the sum of \$1,000.00, but his case, when presented to the grand jury at Juneau, was ignored by them. No one has yet been placed on trial for this murder; so it may at some future time be presented indictment hed, and the guilty tried.

Portland, Oregon,
October 12, 1892

The Attorney General

Sir:

I found that the sale of liquor to Indians was governed by Sec. 14 of the organic act of the district of Alaska, of May 17th, 1884, and Sec. 1,955 R.S.; and the giving of liquor, by Sec. 699 of the Oregon code.

I found the following state of affairs to exist. In a population of 42,000 of which only 4,303 were white, there are in operation and openly engaged in the liquor traffic, five breweries, namely, one at Wrangell, which was the first town I struck one at Douglas; two at Juneau; and one at Sitka, the capital of the district, and under the very eyes of the Governor, the Judge, a U.S. Commissioner, the U.S. District Attorney, the U.S. Marshal, and the Collector of Customs, and almost in the shadow of the court-room and jail, and in clear violation of law.

I found also fifty-two retail liquor dealers and three retail dealers in malt liquors, or sixty places in Alaska where intoxicating liquors were either manufactured or sold--all of which places had issued to them a special tax stamp, showing that the special tax had been collected by the Government through the Bureau of Internal Revenue and thereby quasi-consent had been given to the business. At least full knowledge had been given of the intention of those tax-payers to engage in the business.

The saloons were at the following places--Juneau, twenty-six; Douglas, fifteen; Sitka, six; Wrangell, four; and Chilcat, four; total, fifty-five.

At Wrangell I found that, with the exception of one saw-mill, the Indians alone were the producers. They hunt otter, bear, beaver, mink, seal, deer, and other fur-bearing animals.--they fish, make silver ornaments, curios, matting, and baskets. One young Indian boy, from New Year up to the 1st of June, had taken thirty-five bear-skins, valued at \$30.00 apiece. For this he gets one-half cash and one-half trade. There are about seventh-five white people at Wrangell and three hundred Indians and natives; of this white population between twenty-five and thirty white men drink; yet I found four drinking places open, and a brewery. It does not seem to me possible for that number to exist without selling to Indians. Mr. W. A. Kelly, the U.S. Commissioner at this point, with a good and efficient deputy U.S. Marshall, with the proper backing from the office of the U.S. district attorney, would soon close the doors of all those drinking establishments. There was a good and efficient deputy marshal here, who was feared by the liquor element, and who was obliged to leave at their bequests. Mr. Kelly, the Commissioner, now stands alone, and work he could do will remain undone for want of assistance and support. Were the U.S. attorney to issue instructions to have these drinking places closed, and were the U.S. marshal to send a deputy there heartily in favor of the enforcement of the law in regard to the liquor traffice in Alaska, Mr. Kelly could close every establishment ere this season is over, at Wrangell.

I found the Indians (Stickeens) divided at Wrangell, the one side led by the chief, George Shake, and a sub-chief, Kodashan. They are avaricious, encourage drinking, even act as agents for saloon men to sell liquor to Indians--they are what is termed pocket peddlers or boot-leg dealers in whiskey, yet they belong to the royal family, the Brown Bears.

On the other side is Andrew Klouketch and John Shadesty, with Indian ~~pit~~ policemen and Konk and Hal-teen and others, who interviewed me. They are entirely different class of men and are opposed to the traffic and would aid in an endeavor to stop the sale of liquor to Indians and to close up the brewery at Wrangell and the other drinking places. No one has received the Governor's permit to sell intoxicating liquors, in accordance with the executive order of March 12th, 1892, at this point.

From my report of the testimony on the "double murder at Chilcat", dated July 25th, 1892, it appears that the whole trouble arose from whiskey furnished by whites to Indians on the 4th of July, 1892. I found that there are four saloons at Chilcat and also a dance-house. All of them were selling liquor in Alaska, in violation of Sec. 14 of the organic act and Sec 1,955 of the Revised Statutes. Yet I was informed that all of them had paid the special tax as retail dealers in liquor. On Oct. 13th, 1892 I found from the records in the office of Hon. Milton Weidler, Collector of Internal Revenue at Portland, Oregon, that one of them, Silas Gibson, had not yet paid special tax as retail liquor dealer. From the testimony it is apparent that these four saloons cannot subsist solely by supplying whiskey to white men, and being in the business to make money, the natural result is that they will sell directly or indirectly to Indians--consequently, the present trouble.

The liquor traffic at Chilcat is the growth of the present administration. When Mr. Chas. S. Johnson took charge as U.S. district attorney, there were no open saloons at that place or in that neighborhood. O

On July 4th and 5th there were four, and no effort had been made to stop their growth. None of these engaged in the traffic had received the "Governor's permit" to sell liquors under the executive order of March 12th, 1892. The "double murder at Chilcat", July 5th, 1892, however, arrested their attention, and immediately thereafter (Aug. 33rd) Mr. Johnson adopted a course of action at Chilcat, with a view of having the laws regarding the liquor traffic in Alaska and the executive order of March 12th enforced. To bring this about, he ordered special deputy marshal, John Dalton, who is stationed there, to give him the names of ones engaged in the sale of intoxicating liquors at that place, whether to whites or Indians, the kind of liquor sold, the names of the witnesses; also ~~thxx~~ to give him as many different sales as possible. This was a view to punish those saloon-keepers and whiskey men (boot-leg dealers), by exhausting their ability to give bond, and finally land them in jail. There is no use of relying upon finding indictments against them before an Alaskan jury if the parties have paid the special tax required by the internal revenue laws.

On date Oct. 15th, 1892, I am pleased to inform you, that the plan adopted has succeeded, and that there are now no open saloons at Chilcat, and that further arrangements have been made with deputy U.S. marshall Dalton to cause the arrest of all dealers in "Lemon Extract" and one of them is now under \$600.00 for that offense.

It seems to me wholly unaccountable that at Sitka there should be six drinking establishments. The open saloon could speedily be closed at these two points at least--and this would have a wholesome influence on the other two places, to wit, Juneau and Douglas City.

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At Chilcat, where such was permitted and where liquor was landed early in May this year, it is known that stema launches and small craft went from Juneau to Chilcat and brought quantities of liquor back to supply the open saloons at Juneau and Douglas City.

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ALASKAN SCHOOLS.

Alaska has been divided into three school divisions or districts: 1, southeastern Alaska, containing about 30,000 square miles; 2, the St. Elias district, from Yacutat Bay to Zokhanoff Bay, containing about 30,000 square miles; and 3, the Unalaska district, from Zokhanoff Bay to Attu, the most eastward aleutian island, and north to the Arctic Ocean, as far as the U.S. possessions extend, containing 432,000 square miles.

During the school year just closed, seventeen Government schools have been in operation, at the following places: two each at Sitka, Juneau, and Douglas; one each at Jaktson, or Howoan, Wrangell, Chilcat, Koliak, Afognak, Karluk, and Ungel; part of the year at Kake, where the school teacher, Chas. H. Edwards, was murdered, Jan. 11th, 1892, and part of the year at Klanock, Kilisnoo, and Port Clarence, which is the connection with the reindeer farm--

in all, seventeen schools which are exclusively supported by the Government and had 745 pupils enrolled and cost \$20,039.39 to run them.

Contract schools have been in operation partly supported by the Government and partly by different missionary societies, as follows: by the Presbyterians, at Point Barrow, Koonah, and Sitka; by the Roman Catholics, at Kosoriffsky, Nulato, and Cape Vancouver; by the Episcopalians, at Point Hope and Aurick; by the Moravians, at Bethel and Carmel; by the Methodists, at Unalaska, by the Congregationalists, at Cape Prince of Wales; by the Swedish Evangelical, at Yacutat; and by independent subscriptions, at Metlakatta--in all, fourteen contract schools supported jointly by the Government and missions, in which 1,102 pupils were enrolled, 810 day scholars and 292 industrial. The latter are clothed, fed, and taught. The boys are instructed in shoe-making, house-building, furniture-making, coopering, baking, gardening, and the care of cattle; the girls, in cooking, baking, washing, ironing, sewing, dress-making, and house-keeping. These schools cost the Government nearly \$30,000.00 making a total expenditure for education in Alaska by the United States \$50,000.00

THE ESKIMOS OF ALASKA.

Superstitions: Like all other ignorant people, they are firm believers in witchcraft and spirits generally. They also believe in the transmigration of souls; that spirits enter into animals and inanimate nature, into rocks winds and tides, that they are good or bad according as the business, the community or the individual is successful or unsuccessful, and that these conditions can be changed by sorcery. By suitable incantations, they firmly believe that they can control the wind and the elements, that they can reward friends and punish enemies.

The foundations of their whole religious system is this belief in spirits and the appeasing of evil spirits. This demon of evil spirit worship colors their whole life and all its pursuits. Every animal hunted, every phenomenon of nature, every event of life requires a religious observance of its own. It is a heavy and burdensome work that darkens their life--it leads to many deeds of unnatural cruelty. At the mouth of the Kuskokwim River an old woman was accused of having caused the death of several children--of being a witch. This was so firmly believed that her own husband pounded her to death, cut up her body into small pieces, severing joint from joint, and then consumed it with oil in a fire.

Shamans: The head and front of this great evil is the shaman or forcerer. He is believed to be the only one that can control evil spirits and protect the people from them. Mr. John W. Kelly, who has written an interesting monograph on the Eskimo, represents the shamans as divided into seven degrees, being graded according to their knowledge of spiritualism, ventriloquism, feats of legerdemain and general cunning. It is claimed that those of the seventh degree are immortal, and can neither be killed nor wounded; that those of the sixth degree can be wounded but not killed. The ordinary shaman belongs to the lower degrees and only claims to go into trances, in which state his spirit leaves the body and roams abroad procuring the information his patrons are in search of.

As a rule the shamans are unscrupulous frauds, thieves and murderers, and should be put down by the strong hand of the general Government.

The prevailing diseases among the Eskimo are scrofula, diphtheria, pneumonia and consumption, and the death rate is large. They have a superstitious fear with reference to a death in the house, so that when the sick are thought to be nearing death, they are carried out of the house and placed in an outhouse. If they do not die as soon as they expect, they ask to be killed, which is usually done by the shaman stabbing them in the temple or breast. The aged and helpless are also sometimes killed at their own request. A prominent man in a tribe not long since tried to hire men to kill his aunt, who was insane and dependent on him. Failing to have her killed, he deliberately froze her to death. The cruelties of heathenism are almost beyond belief. The dead are wrapped up in reindeer or seal skins and drawn on a sled back of the village, where they are placed on elevated scaffolds, out of the reach of animals or upon the ground and covered over with driftwood, or, as among some of the tribes, left upon the ground to be soon torn in pieces and devoured by the dogs of the village.

INTRODUCTION OF CHRISTIANITY.

In the report of the Tenth United States Census, it is recorded: "No trace or shadow of Christianity and its teachings has found its way to these desolate regions: the dark night of Shamanism or sorcery still hangs over the human mind. These people share with their Eastern kin a general belief in evil spirits and powers, against whom the shaman alone can afford protection by sacrifices and incantations. No Philanthropic missionary has ever found his way to this Arctic coast, and unless some modern Hans Egede makes his appearance among them in the near future, there will be no soil left in which to plant the Christian seed."

Such was the dark but true picture in 1880; but the dawn was near at hand. The needs of the Eskimo had long been upon my mind, and various plans for reaching them had been considered.

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Surely, the heroic men and women that thus voluntarily shut themselves out of the world and calmly face year after year a Polar winter, with its long depressing night, which hardy men in Arctic explorations get enough of in two winters--that brave alike the fanaticism and superstition of ignorant and barbarous people and treat with diseases as deadly and dangerous as leprosy--that do all this gladly, that they may carry to those dark, wretched, and cruel northern homes the light and joy of the gospel, deserve and should have the daily remembrance at a throne of Grace of all of God's people. For their unceasing prayer should be made, that life and health and reason be preserved and that their message should be accompanied with divine power for the salvation of the Eskimo.

April 26, 1893

Miss Cassia Patton

Dear Friend:

The Rev. W. W. Warne of Haines, Alaska sends me a bill of \$100 for Curios, collected for Chicago and turned into the Jitka Museum. Please write me at Unalaska and let me know of anything which was recieved from Chilcat and about how much? I am very sorry that we could not have had the new musuem this summer. I think we will have it next season without fail. The curios received from Unalaska, had better be opened and repacked and piled up in the boxes until we have sufficient room to open them out for display.

You and your sister will be reappointed next year.

Very truly yours,

Sheldon Jackson

April 28, 1893

Mrs. Margaret V. Shepard,
2 West Fifty-second St. New York

My dear Friend:

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In 1890 when I was establishing the schools at Point Barrow and other places among the Eskimo, the Missionary Society of the Reformed Episcopal Church agreed to start a school on S. Lawrence Island, just south of Bering Straits. In 1891 they erected the mission building at an expense of \$3000, of which the government paid \$1000 and the Reformed Epsicopalians \$2000. Failing to secure a suitable teacher, they locked up the building and left the people without a missionary. Last year I visited the island the earnest pleadings of the people for a teacher were very touching.

If I can raise \$2000 and purchase the schoolhouse from the Reformed Epsicopalians, I can send a Christian teacher there at government expense.

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Your sympathizing friend,
Sheldon Jackson

April 29, 1893

Mrs. Margaret V. Shepard,
2 West Fifty-Second St., New York City, N.Y.

My dear Friend:

In 1887 during your visit to Sitka, Mr. Shepard was so impressed with the filthy character of the wooden buildings and with the abundance of building stone all around, that he wanted to know why I did not build stone houses and teach the natives how to do the same. I replied that it was too expensive.

He then said that if I would put up a stone house so that the natives could see how much more substantial they were than wood, that he would help me, leaving the impression on my mind that he would furnish the money.

At that time there was no special building needed that it was convenient to build of stone, and so the matter of a stone building was deferred until such a time as one would be very much needed. That time has now come.

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The society has been writing me for some months about it, and I was intending to write your husband and tell him that the time had come when we needed the stone building which he was ready to build for us in 1887, and asking if it would still be convenient for him to furnish the money.

Just then I was taken sick with bilious fever. As soon as I was well enough and before I could sit up I sent for my assistant to come to my sick-room, with the purpose of dictating through him a letter to Colonel Shepard. When he came, he brought with him the morning papers with the sad news of death, and I was too late with my application.

But as you have been equally interested with your late husband in all Alaskan matters, I feel sure that in deference to his plans, and now as a tribute of affection to him you will feel disposed to go on with the building.

A small stone and iron building without show cases will cost from five to six thousand dollars. But if you feel disposed to set aside ten thousand dollars, I can build a much more roomy building and equip it with show cases complete.

No money will be needed until next winter, when I would like about \$3,000 for purchasing the material and paying freight on it to Sitka, and the balance will be needed in the summer of 1894 as the building goes up.

But while no money is needed before next winter, yet when you find time to consider it. I wish you would write me before May 6th and let me know how much you are willing to pledge for the building. When I know that, then I can send word to

Sitka and have the school boys clear the site of stumps and grade it, also commence this season gathering together the stones for the walls of the building.

Next season, if life is spared, I hope to go to Sitka and superintend the erection of the building in person.

With your permission, I would like to place a tablet in the walls to the effect that this building was erected as a memorial of the late Col. Effiott F. Shepard, one of the charter members of the Society. Thus the memory of your husband's world-wide sympathy and activities will be kept fragrant around the world from Sitka in Alaska to Tarsus in Asia Minor.

Such a stone andiron building ought to stand for hundreds of years and safely shelter an Ethnological and Natural History collection that will become more and more valuable as the years roll around.

When completed, the building, like the others at Sitka, will be the property of the Presbyterian Board of Home Missions.

.....

Your sympathizing friend,

Sheldon Jackson

May 1, 1893

Mrs. Mary C. Thaw
Pittsburg,

My dear Friend:

.....

Mrs Shepard pledges the other \$1000 for the building at St Lawrence Island. If convenient for you to send me your check for that amount, before I leave, I will be able to settle up the whole matter at once. Mr. M. C. Cherry, of whom I wrote you, has been commissioned teacher. I have purchased and shipped the school supplies and am pushing matters along as rapidly as possible.

Kind regards to your family,

Sheldon Jackson

May 1, 1893

Mr. O. D. Eaton
New York

Dear Friend!

I have raided \$2000 to purchase the Mission School House

and residence on St Lawrence Island, Bering Sea erected by the Reformed Episcopalians and their abandoned.

When purchased I expect to lodge the title of the building in the Home Board. Shall I pass the money through your hands? If so, I shall expect your return check for the \$2000 the May following the reception of mine as I want to close the matter all up before I leave Washington.

The government will send and support a Christian teacher there this year.

.....

Yrs

Very truly yours,

Sheldon Jackson

~~Steamer "Bear",~~

~~Ensigns of Alaska.~~

~~September 21, 1891~~

Steamer "Bear",
Unalaska, Alaska.
September 21, 1893

Rev. Sheldon Jackson,
Bureau of Education
Washington, D.C.

Dear Doctor:

I enclose you a reindeer account, which explains all the transactions for reindeer, etc, since you left the vessel.

The number secured represents a fair season's work, and as they are nearly all bearing females, it is an especially good lot for breeding.

The ice bothered us considerably. Fifty-one more deer were actually bargained for at Cape Serdze, but the ice drove us out before they could be near secured.

During the latter part of August the ice was down to East Cape and nothing would be done there. Mr. Bruce's trading expedition and its whiskey, also interfered greatly with our trade. Every man we bought from asked for whiskey and delayed trading until we convinced them that they would get none from the vessel. In the time spent at Cape Serdze we might have secured at least 100 deer before the ice came down, for the delay caused by the whiskey.

A number of the natives along the coast wanted us to fit them out to trade for the during the winter, and I selected "Peter", at South Head, as the most likely man. He is a deer-man, having a herd of his own, which he drives back every year. If he is successful and has the deer at St Lawrence Bay, it will be great saving in time and coal.

Two more Siberian herders were taken to Port Clarence, one from South Head and one from Cape Serdze.

The carpenter and a man I left at the Station completely remodeled and fixed the building, so now they have a comfortable warm house. In addition was put on the back and the natives given very good quarters, with bunks, tables, etc. They now take an interest in the place, and it is more popular than ever before.

I talked over with Mr. Lopp the scheme to distribute deer among the people, and let him write it to you as Superintendent of the Station.

In three years the normal increase from the herd that is already here will be more than can be handled, and something will have to be done to distribute them.

I have a proposition from an interpreter, who was so well pleased with the country as a grazing country, that he moved his family and herd over to the vicinity of Port Clarence and settled there. If a few of the Tschukchis could be settled in this way in the country, they would do much to popularize the deer.

.....

Very truly yours,

(Signed) W. A. Healy
Captain, U.S.R.M.

REINDEER.

Memoranda of Captain W. A. Healy----- August, 1993.

.....

The interest shown by Congress and by private individuals and the material aid furnished by them, have resulted in the establishment of what is known as the Port Clarence Reindeer Station.

The experience of two years has demonstrated beyond a doubt that the purchase in Siberia and the transportation to Alaska of domestic reindeer are possible, feasible, and practicable, and if one winter may be taken as a criterion, the deer, when sent once landed on our side, grow more vigorously and thrive better in Alaska than in Siberia. Owing to the severity of the season, those that were landed last summer in Alaska did wonderfully well during the same winter. They found an abundance of food, were in prime condition throughout the year, and have multiplied in a remarkable ratio.

The fact being established that the deer can be easily bought and as easily transported, and, when once landed, all the conditions are found infinitely better on this coast than on that of Siberia, for their increase and propagation, it appears that the natural state of things being proved advantageous, the ultimate success of the project lies entirely with the methods employed in the management of the Government reindeer stock-farm. With a proper management, based on strict business principles, I can foresee--without being Utopian--great benefits that will come to the natives and to the country at large.

Since the location and natural advantages of Port Clarence have been tested and found conducive to the propagation of deer, I would suggest that the Government reserve a large tract of land here, including coast and interior sections, in order to provide against preemption by private parties, and thus to secure a permanent of possession where it is known that the animals thrive.

.....

In the conduct of the station, I would begin at once to save those parts of such of the deer as die or are killed, which have a commercial value or can be used at the settlement, and would make the superintendent responsible for securing these and for their issue. A complete account of receipts and expenditures should be kept and this should be rendered to the general agent for his expenditures.

.....

November 24, 1893

Mrs. E. P. Gould,
 # 4,813 Reagent St.,
 Philadelphia, Pa.

My Dear Madam:

Enclosed find a check for the \$120.00 which I promised you on the model cottages at Pitka, Alaska. Please send me duplicate receipts for the same. Mrs. Kinney misunderstood me with regard to the young men who had paid all their indebtedness. Instead of two, it is one. A second one, however, has made all his payments but the last, and will probably pay us next summer. Neither of these young men, however, is occupying a cottage built by the money loaned by the Indian Association; and the money that I receive from them from time to time I am paying to the ladies for the cottages which they built.

V

Very respectfully yours

Sheldon Jackson

December 13, 1893

Mr. John C. Latshaw,
 Pueblo, Colo.

My dear Sir:

After this long delay I send you a little statement of the early commencement of the Pueblo Church, taken from a newspaper letter which I wrote at the time. I am sorry that I cannot recall more.

Wishing you and the church a very grand success in the coming memorial celebration, I remain,

Very respectfully yours,

Sheldon Jackson

REMINISCENCES OF 1870 AT PUEBLO.

By appointment of the General Assembly, the Presbytery of Colorado, whose field included the country covered by the territories of Colorado, Wyoming, Utah, and Montana, held its first session at Denver, Colorado, Feb. 18th, 1870, in an under-ground room, erected as the basement of a Baptist Church.

Upon the adjournment of Presbytery, I took the stage for Southern Colorado. Late the first night we reached Colorado City.

The following day I made diligent inquiry after Presbyterians, but failed to hear of any; although afterwards I found from ten to twelve communicants.

While attempting to secure the use of the Methodist Church for a service, a man came rushing up, as if fearful that I might escape him, and, seizing my hand, exclaimed that he had heard that I was Presbyterian minister, and that I must go home with him.

"Certainly", I replied, "with pleasure. Where do you live?"

"About twenty-five miles down here".

A good pair of mules made the miles seem short, and in due time we were at the ranch of Mr. John Irvine.

The next day, his son, mounting a pony, went forth to summon the neighborhood to preaching at "early candle-light" in the evening. And when evening came the team was sent out to gather up the people and bring them to meeting. At the close of the service they were taken home again, the team and young driver being kept busy until after ~~midnight~~ midnight. An attentive audience of sixty gathered into the two log rooms of Mr. Irvine's house.

I spent three days very pleasantly in that frontier Christian home, then, mounting a pony, visited Pueblo. I found that both the Episcopalians and Methodists had erected church buildings. The Episcopalians had the only church organization and the Methodists the only resident minister. Canvassing the village from house to house, I found one Baptist communicant; eleven Methodists; four Episcopalians; four Roman Catholics (outside of Mexicans); two United Brethren; three Lutherans; two Jews; four Congregationalists; and four Presbyterians. The Presbyterians were Mr. H.C. Cameron, Mr. Willey, Mrs. Jaimson, and Mrs. Lowther. Arrangements were made for divine service on Sabbath, in the adobe court-room. The room was crowded to suffocation. The Methodist minister of the village and a Cumberland Presbyterian minister, who had come forty-five miles for the purpose, took part in the service. An application had been made by the few Presbyterians for a church organization, which was effected by myself on Feb. 27th, 1870 assisted by Rev. George S. Adams. Mr. John Irvine was elected and installed Ruling Elder. We also held a communion service in connection with the organization, in which all communicants of Presbyterian churches participated. With full hearts and tearful eyes the children of God from various communions, north, south, east, and west, gathered for the first time together around the table of their common Lord. One remarked that it had proved to her the day ~~of~~ of days, the one bright spot that carried her back to the precious Christian privileges of the East.

Another who had often wept by the hour her isolation from the church and wondered at the strange providence that had so long deprived her of Sanctuary privileges, took new courage as she saw how God was preparing herself and others to be the nucleus around which other Christian elements were to gather the mustard-seed from which would spring a Christian Church and a Christian civilization. The day before the Organization the

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

The day before the Organization the following petition was signed:
 Pueblo, Colo.
 Feb. 26, 1870

We, the undersigned, members of various evangelical churches, wishing to make a public profession of our faith in the Lord Jesus Christ, in order to secure regular Presbyterian preaching and the privileges of the church, do hereby earnestly request Rev. Sheldon Jackson to organize us into a Presbyterian Church.

John Irvine
 Mrs. John Irvine
 Margaret R. Jaimson
 Mrs. John R. Lowther.

Hoping that these reminiscences may add to the interest of your celebration, I remain,

Very respectfully yours,

Sheldon Jackson

December 19, 1893

Dear Brother Eaton:

I to-day forward the secretaries my report for the three quarters ending November 30th, 1893.

Very truly yours,

Sheldon Jackson

QUARTERLY REPORTS.

December 1, 1893

To the Board of Home Missions of the
 Presbyterian Church

Dear Brethren:

In compliance with your rules and I hereby send in my report for the three quarters ending November 30th, 1893.

In May last I returned to Alaska visiting the Aleutian Islands, Bering Sea, Arctic, Alaska, Kodiak and Southeast Alaska. I visited Sitka, Killisnoo, Juneau, Wrangell, the teachers at Jackson, and Metlakatla.

This trip took six months. Since my return last in October I have delivered Mission addresses in Philadelphia, and two of the churches in Washington, with several additional engagements in the near future, also written a Mission article for Church and Home and Abroad and a leaflet for Woman's Executive Committee H.M.

I have also the Mission articles commenced.

Very Respectfully Yours,

San Francisco,
March 4, 1892.

Dr. Sheldon Jackson,

Dear Sir:

The terms which I agree to go to Alaska as Government Agent, in charge of the Domesticated Reindeer are these:

Commencement date of contract or appointment, until date of arrival in San Francisco, August 1893, transportation free (or transportation furnished to date of departure from Alaska) at \$125 per month, payable to my order in San Francisco, which will be to my wife or her agents. Payable monthly.

Providing that all supplies that are required by me and the Siberian natives which I propose to employ at help, are to be furnished by the Commissioner such as food for at least six men for 13 months (it is to be understood that when they are off duty they shall hunt etc., for mutual benefit in furnishing food in summer months). Also skins to a certain limit for winter use in herding, to be obtained from the Siberian natives. A house to be built at Point Clarence mainly as a store-house for provisions, a few rifles etc., to use for the men employed, to be given them on their return to Siberia as part payment of services, also a few minor things, which, if you accept this proposal, I will furnish you a list of.

The expiration of contract on appointment to be before stated so that if my services are required after that time, I shall have the action to retire if not relieved or other arrangements are made for future developments.

Yours respectfully,

J. B. Vincent.

Sitka, Alaska,
January 23, 1892

To the General Agent of Education in Alaska,

My dear Sir:

We were all shocked a week ago yesterday morning by learning that Chas. H. Edwards, teacher at Kake village had been brought to Sitka during the night in a dying condition from the effects of two pistol shots inflicted by Malcolm Campbell on a sloop near the Kake settlement. The firing occurred on the previous Monday night at 9.00 o'clock. All the surgeons gave Mr. Edwards immediate attention, but all was of no avail, and he died about noon on Friday. An inquest was begun and is not over yet. The two white men who brought Edwards here were held and gave their testimony before the jury. Campbell did the shooting, according to his own story. Says Edwards came aboard his sloop with eight natives, seized him and his partner, and began to tie them, had his partner on forward deck tied and

himself in the cabin tie, but not so strong but that he could get his left hand loose and grasp his revolver which was between his blankets. He began to fire, Mr. Edwards sprung forward, and, covering Campbell to prevent his shooting anyone, received two of the loads from the thirty-eight calibre one entering the right nostril and ranging up through the head, and the other through the right breast. The wounds were probed, but the balls could not be found. Edwards was not conscious any moment while here. The men tried to go to Juneau at first but the weather did not permit so came here. We have only their own testimony in their own behalf. Campbell admits of having ten gallons of whiskey and of having given some to an Indian. The whiskey man have taken up the cause of these two white men, and the "Alaskan" has raised their sentiment in the last issue. Coroner Rogers told the jury, when Campbell had made his statement, that there was no reason to hold the men, for it was a clear case of piracy against Edwards. His cousin Harrington appears for the men. This commissioner is a disgrace in the office, and his doings should be inquired into by the Attorney General.

Now, it is due to the memory of noble Edwards and to all the teachers in Alaska that the Commissioner of Education and those who are associated with him to see that this affair shall have the fullest investigation possible. Campbell has borne a good reputation and has been known as a hunter. There is reason to believe that he has been smuggling. Two days ago the men were released on their own promise to appear and answer the charge of giving liquor to Indians. The "Pinta" was ordered to go to Kake after the eight Indians, but has made no move yet. Several requests have been made of late for her service, but all have been refused. We did all that was in our power for Mr. Edwards. The mission made a neat coffin, dug the grave, sent the team to draw the remains to the church and to the grave. The ceremony was impressive and many tears were shed. Oh it is sad that a noble life should be ended so. I did not attend the inquest, as we have been moving into our new house, and I have had to give all my care and attention to the family.

.....

I have not given any of the proposed bills for Alaska much attention, but I am afraid that Sen. Dolph's bill for letting liquor into Alaska under license will not work well with the natives. Dolph's measures for Alaska may be looked upon with suspicion.

.....

Yours sincerely,
(Signed)
D. G. Brady.

MISCHIEF DONE TO THE NATIVES, AND HOW.

L. M. Stevenson.

Point Barrow, Alaska.

There is no little mischief done this people by irresponsible parties who come to the Arctic, fortune hunting, that in the mouths of a few whales their fortune may be made or from these cavernous depths it may be dug. These parties usually put in at Point Hope, employ all the natives they can to go "floe-whaling" for them the next spring, at some place on the coast between Point Hope and Point Barrow, leave them ashore to make their way as best they may to the designated place, the journey usually requiring the entire summer, in which time they have no time for obtaining subsistence for more than their daily wants require, so that winter comes on them entirely unprepared for its rigors; and if the parties employing them are not well supplied with provisions and skins for clothing, the natives thus coming to them are sure to be in want of almost everything that will make life bearable, devoid of all comforts and conveniences to make it enjoyable, and untold suffering is the one certain result. This course of treatment is usually supplemented by setting them all adrift as soon as the whaling season closes, about June 10th, to look out for themselves thereafter, and make their way back again or die of exposure and hunger.

Now the fact is, these parties did not come for anything else than on a "burning" expedition, and take this way to have their clothing made and taken care and to get a bed-fellow, perhaps many, whom they are in no way bound to support and care for, and that they can set adrift at any time the whim or fancy takes them, and take up another.

It may be you think that I speak harshly of these matters, but they are painted in half-light. If I add the fact that some of these same persons who perpetrate such outrages, as soon as they return to civilization and their families, frequent with long and doleful countenance the church, the prayer-meeting, the Sunday-School, the love-feast, and every place where religious teaching is done free, ever ready, yea, anxious to jump up and testify how much they have suffered among the heathen, trying to instruct them in the "way of life", and make a favorable impression on the audience, and gain the sympathy and applause of men. A good question, and one directly to the point, would be to ask, "How long have you had venereal disease, and how many have you inoculated with it, and of how many abortions have you been the guilty means?"

Why, one white man, son-in-law of a minister, with wife and children at home, inoculated the entire village of Point Hope with this most loathsome of all nameless diseases, and he is now in the Arctic, carrying the practice further than ever, having connection with all the women he can by fair or by foul (use of drugs) means.

There are some parties who have come here for the legitimate purpose of carrying on the business of whaling, and have been here for several years, undergoing all the exposure and hardship incident to that employment, but have not yet had the success they desire, that they may return to civilization to live in ease and comfort the rest of life.

These parties employ natives and keep them from year to year; but they each have a squaw to make and take care of their clothing, and for a bed-fallow to keep them warm, and have two or three children, which with the women will all be set adrift, as soon as they consider that they have fortune sufficient, because they would no more think of taking them home and introducing them as their wives, than they would of putting their heads in a furnace of fire. Sometimes, persons of this kind will instruct the natives to make rude stills, by the use of which, from mollasses, flour, and tobacco, they manufacture the vilest of whiskey, and this injury is permanent and increases with time.

On the subject of liquor and prostitution, I give you this quotation from the report of the Agent of the Pacific Steam Whaling Company to that corporation.

"Any trump on the beach who has a mistress he can prostitute with the ship-masters for liquor is better heeled and can buy more native gear of canoes, etc., than I can with a \$10,000.00 stock of goods, just suited to the native necessities".

This man is well informed in the matter and speaks just what he knows, and very truthfully. I am fully aware of the risk I take of writing the facts to you, that my life will not be worth the trying to keep, when these fellows find that I have spoken so plainly. But I am here to do my duty, regardless of man or devil, and only pray God to give me the power to speak loud enough to reach, the "Powers to be" and wake up a lethargic and careless nation to the enormous and far reaching sin of liquor traffic and more properly the "liquid passage of hell and torment".

BIRTHS AND DEATHS.

Since my arrival here, July 30th, 1890, I have endeavored to keep track of the increase and mortality of this place, Point Barrow and as nearly as I can learn, the following is the result

Deaths: Adults, 9; Infant, 4; Total, 13.
Births: Living, 3; Stillborn, 1; Total, 4.

I herein send you a copy of a few lines sent me by Mr. J. W. Kelly, who is on the floe, looking for whales. He says, "I send Conunginia in. She has a severe dose of the pox, the price she had to pay Capt. Bayne to get shelter for the mother, sister, and herself." The shelter here mentioned was very brief, but sufficiently lengthy to inoculate her. Mr. Kelly sent his dog-team for them as soon as he knew that they were there and brought them up here, engaging the family, mother, two sons, one a young man, and two daughters, to work for him. In due course of time the disease made its appearance, when the girl, a young woman, gave her experience of her being debauched, and that, too, by a man who prays loud and long in California, and swears hard and stiff in this part of the world. He is the man who, being diseased himself, came here a few years ago, took a woman from Point Barrow, inoculated her until she was nearly rotten and then turned her adrift 450 miles from home in the winter time, and by so doing spread disease broadcast through the little village. He took a Point Hope girl of one of the leading families, put her in the same condition, when her parents took her away from him. He plotted the murder of a chief

of Point Hope by the "strychnine route", and tried to hire a man to administer the poison, but failed, and all this time had a wife and family at home, the daughter of a minister in Oregon, and is now on the coast, well armed with strychnine, having come here as the Captain of the silver-save, in the employ of James McKenry, stranding his vessel on one of the Sea Horse Islands, in the daytime of a beautiful day, and he himself on deck. This is Pete Bayne, who sailed from San Francisco in March, 1890, clearing from that port, and says now, "If any man does not believe the Bible he is a liar", putting a big sailor adjective to qualify the expression.

STERCOPYCON ADDRESS ON WESTERN ALASKA.

THE ESKIMO.

1. You have before you a map of Alaska, but it gives you no conception of its extent; nor, if I should say that its area was 580,000 square miles, would that give you a true conception. If you were to stretch a line from the extreme coast to the extreme west, it would reach 2,200 miles, or a distance as great as from the eastern portion of the United States to the eastern boundary line of California. It is 1,400 miles from north to south, or a distance as great as from the New England states to Florida. The island of Attow, the western end of Alaska, is further west of San Francisco when the extremem eastern point of Maine is east of that city. The illustrations this evening will be mainly of the region along the Bering Sea and Arctic Coast of Alaska and the ocean coast of Siberia, in the neighborhood of the Bering Straits. There is no commerce in Alaska north of Bering Sea. The only vessels that enter the Arctic belong to the whaling fleet, and the U.S. Revenue Cutter "Bear" upon which we will take our journey this evening.

2.- The "Bear" is a barkentine rigged steamer, 193 feet long, 30 feet wide, and 18 1-2 feet deep, with a capacity of 714 tons. It was built in Scotland for the whaling fleet, but purchased by the United States Government, on account of its great strength in resisting ice, for use in the Greeley relief expedition. After rescuing Lieut. Greeley and his party, it was turned over to the Treasury Department, and is now used to prevent the smuggling of strong drink by the whalers into the Arctic Ocean. The view represents the "Bear" in the harbor of Unalaska, preparing to set out upon its annual trip to the Arctic. It usually leaves that port during May for the northern cruise.

3.- A few days after leaving Unalaska, the "Bear" usually reaches the great Arctic ice pack. We have the vessel represented here as moored to the ice floe off King Island in the northern Bering Sea, in the month of July.

4.- Forty miles west of Unalaska, on Boettlow Island, is an smoking volcano. Great changes have been made in this island by volcanic action during the last few years. There are ten or more active volcanoes in Western Alaska.

5.- The population that inhabit Bering Sea and the Arctic coast of Alaska belong to the Eskimo family. They are a large well-formed people, contrary to public opinion that has formed its estimate upon the size of the Eskimo in Labrador and Green-

land. At Point Barrow many of them are over six feet in height. At the extreme north, at Point Barrow, the average height of the males is five feet, three inches, and the average weight, 153 lbs. At Kotzebue Sound, the average stature is five feet, seven inches with many men and women over six feet. They are lighter in skin color and fairer than the North American Indian, have black and brown eyes, black hair, with traces of brown, high cheek bones, fleshy faces, small hands and feet, and good teeth. You have before you a native of the Yukon River, dressed in his squirrel skin coat and reindeer pants.

6.- In this picture we have an Eskimo woman and child, dressed in the ordinary reindeer clothes, which, for a woman in many sections, consists of a coat and pants, the boots being part of the pants. The child, being under constraint, will be noticed with her fingers in her mouth.

7.- We have here a group of the men and boys on the Kuskokwim River. This is the region which is being evangelized by the Moravian Church in the United States. The men will be seen dressed in their native dresses of reindeer-skin, with the exception of one man, who has a cotton garment over his skin garment.

8.- Next we have a group of women and girls from the same section, also dressed in reindeer and squirrel-skin suits.

9.- From the natives of the Kuskokwim River we pass over to Cap Navarin, Siberia, where we have a group of the Koriaks of Siberia. These people are supported by large herds of domesticated reindeer. It will be noticed that a number of the men have the crown of their heads shaven, leaving a fringe of hair around the base of the head.

10.- This method of dressing the hair will be better seen in this group of boys from St. Lawrence Island, Alaska. These boys are dressed in reindeer-skin clothes, with the fur next the body.

11.- We have here the oldest inhabitant met during four cruises of the cutter to the Arctic. In a trip extending for thousands of miles along the coast and covering a period of about four months, not more than one or two very old persons were to be seen. It is said that sometimes, when a person gets too old to work, such is the difficulty of procuring food in the land for any extra months, he asks his children or friends to kill him. This is also the case when a person is afflicted with a chronic and incurable sickness. Some very startling incidents of this character have come to the knowledge of those who frequent Arctic waters.

12.- From the people we pass to a few specimens of attempt at adornment. In the picture before you, you have an illustration of men wearing labrets. In southeast Alaska, it is the women that, cutting a hole through the lower lip, insert a piece of bone, ivory, or silver, as a piece of ornament. But in northeast Alaska it is the men who cut two holes through the lip at each corner of the mouth. Upon the one side they insert a labret in the shape of a gentleman's sleeve-button with a disk from one to two and half inches in diameter, on the other side of the mouth, a much smaller one. Many of the women in northeast Alaska tattoo their faces.

13.- In the illustration before us we have the winter dress of the white teachers who are sent to northern Alaska, the extreme cold necessitating dressing in furs very similar to those of the natives.

14.- We have here a method of carrying a baby, seated astride of the mother's neck, with its feet dangling down in front. If a woman has to carry her baby, traveling, for twenty or thirty miles it would scarcely be possible to carry the child in her arms, but, seated upon her shoulders, the child can be carried with much comfort and ease.

15.- We have here still another method of carrying a child. The mother's coat is made with an enlargement between her shoulders, forming a kind of sack, into which the baby is slipped. A belt under the thighs of the baby and across the chest of the mother keeps the child from slipping out. When the mother's hood is pulled over her head in cold weather, the child has a very secure and warm resting place.

16.- 14. We pass from the people to their houses. The dirt and sod house in the foreground represents an improved barrabara, as used on the Aleutian Islands. The frame house in the distance is an American trader's building.

17.- In the northern portion of Bering Sea, a basalt rock a mile in circumference rises out of the water 1,000 feet high. This rock has perpendicular sides, with the single exception, on the southern side, of a ravine which breaks down at an angle of 45 degrees. In this ravine has grown up a village of 200 Eskimos. They are the cave-dwellers of the present time, having made their winter houses on the side of the mountain. In the short Arctic summer, when the caves become too damp for health, the people move out and make temporary houses on the outside, which are represented by the framework everywhere seen across the face of the mountain. The sides and tops of these houses are made of walrus skins, stretched over poles.

18.- This picture gives us an enlarged view of one of their summer houses, with a family group at the front door. If the children playing should fall off from the narrow platform in front of the door, they would be dashed to pieces on the rocks twenty feet below.

19.- We have here the roof of an Eskimo house in the Arctic. It might be said that there is no timber in western or Arctic Alaska. The timber belt of Alaska extends some 600 miles west of Sitka, and then ceases in the neighborhood of Kodiak Island so that all the wood that is found in western Alaska is driftwood that has been brought down by the great streams from the interior, and is thrown upon the ocean beach. Having very little timber with which to build their houses, and their winters being exceedingly cold, they have a pattern of an underground house. An excavation is dug in the ground, about 15 to 20 feet square. The sides of this are lined with driftwood in the form of a log house. The top is covered over with driftwood, upon which are placed grass and sod and the earth to the depth of three or four feet, so that at a little distance the house resembles a hillock of earth. In the illustration, the top of the dome is seen, with a small hole, which in summer is used for ventilation, and in winter is covered with the intestine of the whale or seal, which, being semi-transparent, allows a very little light to enter. The door of this house would be a much smaller mound some 15 or 20 feet away, the two being connected by a much smaller underground tunnel or passage. The whole object in the construction of their houses is to fence out the cold. In these houses ordinarily are no fires, except what comes from a stone lamp fed with whale-oil. An Eskimo's house is underground, and his cellar is in the air.

Back of this building will be seen a platform, upon which, high out of the reach of the dogs and wolves and foxes, is placed his store of dried fish, whale, blubber, and other provisions.

20.- In this view of a house at Point Barrow, Alaska, we find some wreckage from a ship, piled up against the dried dirt-bank that covers the house; also, a stairway, evidently taken from a ship, leads up to the platform, upon which is placed their food.

21.- In the illustration before you is a whole row of houses, with their platforms, against which are laid the jawbones of whales. Oftentimes, when they cannot secure driftwood sufficient to form the walls of their houses, they make a house of whale-bone instead. And in a few instances I have seen the walls made of the skulls of the walrus, laid up in regular order, like stones in a New England fence.

22.- Passing from the underground houses of the Alaskan Eskimo, we come to a family tent of the reindeer men of Siberia. Being under the necessity of feeding their herds, as the pasturage gives out from point to point, they have no permanent houses, but, in their places, a large tent, 20 feet in diameter, and from 10 to 12 feet high, covered with reindeer skins and walrus hides, which they can take down and set up at any place where it is necessary to be near the herd. Inside of this tent, smaller apartments, 3 feet by 6 in size, are curtained off with reindeer skins for the bed-rooms, these being lighted by small whale-oil lamps.

23.- Passing from the homes of the people, we come to their temporary habitations, when travelling along the beach, they have need to stop for the night. In this illustration, we have a small tent, covered with cotton sail cloth. Inside may be seen large rolls of furs, which are used for bedding.

24.- Sometimes, when it is inconvenient to erect the cloth tent, they simply pull their large skin-covered boat on shore and turn it up side down, forming a secure shelter from the wind and the rain.

25.- From their house we pass to transportation and give you a representation of the kyak, a skin-covered boat, which is used by the Eskimo all the way from Greenland to Siberia. It is the universal boat of that people. It is formed of a light frame of driftwood, covered with walrus skins, with an opening in the top, into which the occupant forces his limbs. Then, with his ~~maxxix~~ water-proof coat tied around the rim of the seat, there is no possible chance for the boat to ship water. It is an air-tight boat and can ride very rough waves of the sea in security. The native in the illustration before you is in the act of throwing a spear at a seal which he sees in the water, and which is a large portion of their living.

26.- Sometimes, when they go to attack a whale, or the waters are very rough, three or four of these kyaks are lashed together as seen in the illustration.

27.- Sometimes these kyaks are made with two and occasionally with three holes. The three holes ones are for the use of travelers, the traveler occupying the centre hole, while the native paddlers occupy the front and rear holes. In the view before you have the first Moravian missionary

first Moravian missionaries to Alaska making a kayak trip of 510 miles along the coast and up the streams, in search of a suitable location for the missions.

28.- In addition to the kayak, which is a closed boat, there is a large open boat called the uniak. This is the family boat or carryall. Those in use around Bering Straits are about 24 feet long and 5 feet wide, and will safely carry 15 persons and 500 lbs. of freight. There are exceptionally large ones that will carry from 50 to 80 people. They, like the kayak, are made of light frames of sprucewood, covered with walrus, seal-lion, or white whale hides stretched over them.

29.- In winter, when the seas adjacent to their shores are frozen with ice, their mode of traveling is by sleds drawn by dogs. We have here a party of native traders camped for rest and lunch.

30.- A better view of the shape of the sled and position of the travelers is seen in this picture. A party evidently from the country, is just arrived at the coast. The revenue cutter and a couple of whalers are seen off shore, and the party is represented as stopping their team to gaze at the ships. The tent of a reindeer Siberian is seen between the sled and the beach.

31.- From transportation we turn to living and see the method of drying fish. The traveler that sails along this northern coast can see with this glass miles upon miles along the shore racks covered with fish that are being dried for winter use. In addition to fish they put up large quantities of seal and walrus oil in bottles made from the skin of the seal. Just as water and wine were kept, in ancient times, in the oriental countries, in bottles made from the skins of goats and lambs, so, at the present time, in the Arctic, the skins of the seal furnish the receptacle for liquids.

32.- We have a scene in the summer on the Togiak River, in the southeastern portion of Bering Sea. These quaint and rude figures do not represent idols, but are symbolwriting. As we go and write on our marble tomb stones, in memory of John Jones, so a native Eskimo, going along, can from the symbol or character, pick out John Jones' grave in this way. In western, northern, and eastern Alaska, the ground never thaws out, but there is a perpetually frozen sub-soil. Consequently, it is very difficult to make excavations in the ground and to dig graves. This causes the people to bury their dead above ground. The body of the deceased is sometimes rolled up in walrus or deer-skin and placed upon a platform; at other times, in a box. These platform and boxes can be seen in the rear of the houses.

33.- This method of disposing of the dead is more clearly seen in the present illustration. The uprights which support the platform are the jaw-bones of the whale. On the rude platform thus constructed is placed a carved box containing the body. On either side is a representation of these grave platforms, that have fallen down from age. After repositing the body, the friends of the deceased person pay no further attention to it. If, by any means, either age or accident the body is rolled off on the ground, it is left there, to be torn in pieces by wild beasts.

34.- I now throw upon the screen, a family scene, an Eskimo family, with their uncombed hair, in their dirt and their filth.

This is the prevailing type all through that western and north-eastern region. I call particular attention to this picture, as it is a companion one. In my next I shall show you the change that can be affected by soap and water.

35.- In this illustration you have a family of the same people as the former. They are in many respects as ignorant as the former, unable to read or write. The difference between the two families is made by water and soap. This man was taken when a boy by a Russian trader and taught to wash. When he married his wife he taught her to wash, and, as the children came into the household, they, too, were taught to wash. If water and soap will make such a wonderful difference in the appearance of these people, how much greater difference when, in addition to water and soap, you add a Christian training. This is now being attempted by a few Christian denominations.

36.- We have here the Moravian school at Carak-l, a group of boys and girls, with the two lady teachers that went from Pennsylvania, in the background, clothed in their Arctic fur dress, their hoods being lined with the beautiful white fox of that region. The Moravians commenced mission work in Alaska in 1835, and have four very prosperous stations in the valleys of the Kuskokwim and Nushagak Rivers.

37.- The illustration before you is the main school and mission house, at Unalaska, of the Woman's Home Missionary Society of the Methodist Church. It is a small, ~~an~~ one-story house, and entirely too small for the purpose, but is the best that can be done until funds can be raised for a large and more commodious building. A group of the children are seen in the door-way.

38.- A larger picture of the school children is now shown. The Aleut population of the Aleutian Islands are a civilized people, made so by the Russians, and there are many pleasant, intelligent faces among them.

39.- We here give an enlarged view of one of the Aleut girls, that was among the first pupils at the Methodist school.

40.- This is a view of the Richard Storrs chapel of the American Missionary Association, at Bering Straits. The school at this point, established in 1840, has a very remarkable history. In a total population of less than 600 the average daily of nine school months was 104. The second year the daily average went up to 106, and last winter the average daily attendance ran up to 160. This place, on the 19th of August, 1893, was the scene of a tragedy. Two of the young men that had been expelled from school on account of their insubordination, nursed their revenge until they gained courage, one night, to call the teacher out from his home and shoot him. As soon as the Eskimo village had heard of what had happened, they caught the two young men and immediately shot them; then took their dead bodies up to the mission house and had the newly made widow look at them so that she might be assured that they had taken vengeance up the murderers of her husband.

41.- We now come to the northernmost school in the world, that at Point Barrow, twenty miles farther north than the celebrated North Cape of Norway, through which American tourists journey to see the midnight sun. The mission at this northernmost point of

the North American continent is under the care of the Woman's Executive Committee of Home Missions of the Presbyterian Church.

42.- In 1891, a school and teacher's residence was erected on the island of St. Lawrence. Circumstances have prevented a suitable person from being found to go there, and the place still remains vacant. A few years ago, famine and an epidemic swept three or four villages from this island, so that when the revenue cutter visited them at a late date, not a single man, woman, or child was found to tell the tale. In the houses, on beds, on the floor, in the door-way, in the paths from the houses everywhere, lay the decaying corpses of the former population; so that this one village that remained upon the island pleads with more than ordinary pathos to the Christian population for Christian instruction before they, too, die and go into eternity without God and without hope. In the illustration is a group of the village that gathers to Dr. Sheldon Jackson, General Agent of education in Alaska, during his winter visit to that village.

43.- When Dr. Sheldon Jackson, in 1890, made his first trip for the establishment of schools in Arctic Alaska, he found the native population everywhere in a starving condition. Years ago their fore-fathers had had an abundance of food, living off the whale, the walrus and the seal of the seas adjoining the coasts. But during the last fifty years, American whalers have so persistently and relentlessly hunted the whale that they are almost exterminated and the remaining driven so far from the coast that the natives can no longer secure at ~~xxx~~ their former amount of food. The question of relief was at once raised, whether Congress should appropriate a ~~xxxx~~ sum of money for the purchase of food to give them, or whether it should provide in their country another food product which by care and attention they could provide for themselves. Fearing the population would eventually pauperize them. Providing a way whereby they could earn their own living would preserve their manhood and their independence, and of course the latter was the only thing to be thought of. To provide for them a new food product, Dr. Jackson proposed that herds of tame reindeer should be purchased in Siberia and transported to Alaska, where the young men should be taught their management and care, thus gradually changing Arctic Alaska into a region adapted for the herding of tame reindeer. This has been attempted, and in the illustration we have a picture of the house which was erect by the U.S. Government in 1892, for the occupation of the white superintendent that had charge of the reindeer and herders.

44.- In this illustration we have a view of the landing by Dr. ~~xxxxxx~~ Jackson of the first reindeer in Alaska, the beginning of the herd at Port Clarence. The revenue cutter "Bear", that transported the deer from Siberia, lies at anchor off the shore. On the beach can be seen a group of sailors and natives, under the direction of Dr. Jackson, carrying the deer up on the beach to where they would set them free in the herd.

45.- This picture represents the four native Siberians that are employed to come across with the herd and instruct the Alaskans in the management and care of the reindeer.

46.- This picture shows a herd of reindeer on the Siberian side, with the tents of the traders in the background.

47.- On our return voyage to the south and civilization, passing a thousand miles eastward of Unalaska, we come to that marvellous group of mountain scenery around St. Elias, the highest peak in North America.

48.- We said in the former part of this lecture that in western Alaska there was no timber. On the other hand, southeastern Alaska is densely timbered with spruce, hemlock, and red and yellow cedar. In the illustration we give a forest scene from southeastern Alaska.

49.- And now, as we leave Alaska, we give you a twilight scene, and, with it, bid you good-night.

Washington, D. C.,
January 6, 1894

My dear Edward:

Yours of January 4th finds me shut up in the house with the La Gripp.

I trust you know me well enough to believe that I deeply sympathize with you and your family in all your struggles. If you had written Gen. Eaton or myself fully of your position and feelings, you would have relieved yourself a great deal of mental anxiety and distress.

As soon as I heard of the distress of your family and sickness of your brother I informed Gen. Eaton that I was willing to contribute more money towards your support at school in order that you might be able to send all your earnings to the help of your mother.

When you came east I requested Gen Eaton to take charge of your education and pledged him also the funds that was necessary. I expected to earn all you could (as that would preserve your manhood) and then to pay the rest myself with the help of some of my friends. It did not matter how much it cost I was pledged to Gen. Eaton for the whole amount. It is just the same whether \$100 or \$300 was necessary it would all be paid.

If you had received your money from a Board of Education you would have had no more knowledge of its source than you have it now. In the one case all you would have known was what it came from the "Board," and now you know that came from Gen. Eaton.

However, I am willing that you should know more. I am responsible for the whole of it, and have actually paid one half of all of it from my own purse. The other half has far been paid by Miss Watson at my personal request. For 1894 I do not expect Miss Watson will pay more than a fourth or fifth of the amount if she pays any. Miss Watson has not given her money, because it was for you, but to help me secure an education for a worthy young man. She would have sent me the same amount if I had asked it for John Smith or Tom Jones.

Moreover she has given what she has given as a Presbyterian, and would not have given it for any one belonging to another church.

When you first came east we did not apply to the Board of Education for help for you, as you were not then under the care of Presbytery. After you united with Presbytery Gen. Eaton and myself did not apply for you, as we thought your present position gave you greater liberty. The rules of both the Presbyterian and Congregational Boards of Education require that the applicant shall earn all that is possible for himself and account for it. Unless they are deceived they will not help any one with the Lord's money who is able to help himself; and if he is able to help himself in part, they will only give the other part.

Again, one receiving help from the Board is not allowed to solicit any help from other sources.

The Lord certainly gave you a blessing when he led you to decide to remain where you were. If you had gone to the Congregationalists, you would have received no more than the Presbyterian Board would have given you, and you would have forfeited what Miss Watson and myself and others are disposed to give you. It is not only right, but always the best policy to stand firm by the Church of your love. You may sometimes think she is not doing for you all that she could but in the long run, you will find that she will do for you ~~as~~ far more than anyone else.

.....

Ever your friend,

Sheldon Jackson

February 19, 1894

Mr. O. T. Porter

Dear Friend:

.....

If you have gathered horns, or other curios around you, that you do not care to take away with you, please remember to present them to the Sitka Museum.

.....

Respectfully yours,

Sheldon Jackson

The Concord,
Washington, D. C.,
April 8, 1894.

Gen. Walter Q. Gresham:

My dear General:

I take great pleasure in introducing to you the bearer Rev. Sheldon Jackson, D.D., General Agent for Education in Alaska who was appointed under Secretary Lamar and still continues his efficient and faithful services. His labors for Alaska have been most wise and effective; but the story is too long to tell.

In carrying out the plan of introducing reindeer to save the people from starvation, he has encountered certain difficulties in securing trained herders from Lapland, which he will explain to you. You can trust his statements most implicitly and as his request may involve financial responsibility, I may add that he has ample estate in this city to cover the sums that he may name.

Very sincerely yours,

John Eaton.

March 15, 1895

Mrs. Elliott F. Shepard
2 West 52nd St., New York

My dear Mrs. Shepard:

.....

Among other things it has become imperatively necessary to erect a good building at the Presbyterian mission at Sitka for the use of the library and museum.

I expect to build of stone for two reasons:

1st. Because it will make a fire-proof building the only one in all Alaska.

2nd. And more important reason it will be an object lesson to the natives. For in order to get a civilized house to live in, they are compelled to purchase lumber at very high rates. If they are taught to build a stone or grout house (lime and gravel), the larger part of the expense is in the walls which they can build with their own hands and thus save the expense of paying wages to others.

This is so very important for their welfare and so clearly the most practical thing to do, that Mr. Shepard saw it at once and in your short visit to Alaska he pressed it upon my attention a half dozen times urging me to build a stone building that the natives might see how much warmer, cheaper, and better every way such a house would be to them and then encourage them to build such houses rather than the poor and expensive frame houses they are now making.

Your husband was so much in earnest about it, that he intimated that if I would put up such a building he would help me. But until two years ago I did not see my way clear to go ahead and build. Then I could not raise the money. Now I have got \$1000 of my own money together, and although I need it very much for other things, I expect to devote the whole of it to that building. As the larger boys of the Mission School will do much of the work I think I can build it for the very reasonable sum of \$5,000.

Now if you can kindly come to my help again and let me have \$2,000 in April or May, then I will look to Mrs. Thaw of Pittsburg for \$2,000, and these sums with my own \$1,000 will do the work.

The change that this will bring about in the native buildings makes it one of the most important enterprises that I have before me this coming summer.

When I come over to New York next week I will bring the plans for the building with me. Thanking you in advance for your help, I remain,

Yours Alaska Missionary,

Sheldon Jackson

Ogden, Utah,

January 23, 1895

Rev. Sheldon Jackson D.D.

My dear Brother:

Allow me to lay before you the condition of our educational and Christian work in Utah, and some of the urgent reasons for establishing at the earliest moment a Christian college in Utah.

1. As to our present work and needs. There are now thirty-one mission schools carried forward in the midst of Mormon communities. Four of these are academies. These schools are located from the northern to the southern boundary of the Territory. This mission work extends also into Southern Idaho, where the Mormon population predominates as much as in Utah. This work was commenced when educational work privileges were very scarce among the people. The object of this educational work is twofold. First, to give to the children of Utah a thorough intellectual training in those branches usually taught in the public schools in Scriptures and in the doctrines and precepts of the Christian religion. Our teachers undertake to accomplish these ends, not only in the work of the schoolroom, but by visitation among the people. They form the acquaintance of families, call upon them, and so far as they have opportunity exert a Christian influence in the homes of their pupils. They organize reading circles for social and moral improvement, teach and discuss social, physical, economic and patriotic questions in the light of the Bible morality,

The four academies are well located and distributed in so as to furnish academic education to those who have been trained in the mission schools. The New Jersey Academy, built by the women of the Synod of New Jersey, is at Logan, in Cache Valley, probably the most beautiful valley of Utah. It is within twelve miles of the northern boundary of the Territory. Principal Norwood has charge of this institution, and Mrs. Norwood has charge of the boarding department. They are assisted by two other teachers. The academy cost nine thousand dollars, and can accommodate one hundred and fifty pupils as day scholars and boarding-pupils. Logan is a town of five or six thousand people, intensely Mormon, yet our work is well sustained, and is telling upon the community.

The Salt Lake Collegiate Institute is located in Salt Lake City, one hundred miles south of Logan, and is one of the earliest attempts at missionary educational work in the Territory. The Institute was organized by Prof. John M. Coyner in the face of almost insuperable obstacles. It has done a noble work from the first; has had a fine reputation for accurate educational training. Principal R. J. Caskey, a graduate of Knox College, Illinois, has been connected with the Institute for several years and during the more recent years has been principal. The boarding department for young ladies, under the care of Miss Mary E. Moore, is doing a most excellent work. The religious influence of this home are molding the characters of the young ladies and preparing them for blessed toil in this needy mission field. The home is conducted somewhat on the Mount Holyoke plan, and for the success of the work we are indebted, under God, to the Christian benevolence of several Eastern friends. The foundation for a new building which will cost probably seventeen thousand dollars, has been laid, and a considerable sum has been secured for its completion. The women of the synod of Pennsylvania are doing noble work to complete this building. When completed as we hope it will be this season--- we will be able to furnish a home for thirty or forty boys, and do for them what is now being done in the home for young ladies.

The third academy is located at Springville, fifty miles south of Salt Lake City, and was built by Mrs. Hungerford, one of our noble eastern friends, and bears her honored name. Principal I. W. Smith, one of our early and most successful educators, has had charge of this academy for the last two years. More than a hundred pupils have had the benefit of this academy during the past year, and a gracious revival of religion has marked the year, as the result of the labors of the pastors and teachers of all the past. With a population of three thousand, Springville is one of the most progressive towns in Utah.

Wasatch Academy is located at Mt. Pleasant, fifty miles farther south. It was built by the women of the Synod of New York at a cost of six thousand dollars. Principal Marshall has charge of the educational work of this academy. There is also a boarding house in connection with this work that will accommodate a number of young ladies. Rooms have been provided also in the academy building for the accommodation of ten or fifteen young men.

As the young people pass through these mission schools and get to taste for education we propose to turn them over to these four academies for more advanced work and for a preparation for college, where it is desired. During the past year we have had seventy-three teachers and workers, with 2,368 pupils under their training. The influence of this moral and educational work can not be tabulated.

We have also twenty-four ministers reaching to twenty-two churches and eight mission stations. The past winter has been a season of unusually large ingathering. Since January about one hundred souls have been given to us in renewed life, and a wide awakening has attended the toil of these recent months. Revival seasons are not only reaping-tiems, but seasons for sowing the precious seed of the kingdom. God has given us a wider hearing than we have ever had before. The influence of the gospel, even upon those who do not come to hear it, is growing more perceptible.

Mormonism does not change its attitude towards the gospel of grace, but the door of access to the people is gradually opening wider. While oppositions do not cease, yet encouragements multiply, and on certain moral questions the Mormon Church has been compelled to take a stand in opposition to its past practices. Especially is this true in reference to some dangerous social practices.

It is in place just now to express the appreciation which we have of the substantial aid given to our work by our friends in the East. Our Board at New York, through the agency of the churches, has invested for the Master between sixty and sixty-five thousand dollars in this work of giving the gospel to this frontier field. You will say this is a large sum. Yes, but could we speak to you in your house, or from your pulpits, of the large settlements that are destitute of the knowledge of the True God, and the way of life, you would realize with the toilers on the field that our work is just commencing. Think of the hundreds of thousands of people who accept and believe the teaching of Brigham Young of that "Adam is the Ancient of days about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do." In such darkness we cry for light, and the light is breaking over these mountains and penetrating the valleys. While the intellectual and spiritual work of these years can not be tabulated, the visible fruits of this toil rise up to cheer the laborers in the harvest field. Two of our earnest and successful ministers were converted from Mormonism, fourteen church officers, elders and deacons. Six of our young people are now in colleges in the East, two of them preparing for the ministry one young lady preparing for medical work in the foreign missionary field, another preparing to teach in Utah. Thirteen young ladies have been educated, and all but two of them are engaged in work as mission teachers here in Utah, and will devote their lives to the well-being people of this Territory. We will report a thousand or more church-members in the Minutes of the Assembly. For these visible results, and for the "exceeding great and precious promises" of larger things, we thank God and take courage".

.....

It is the expectation of the Mormon people generally that with coming statehood they are again to assume control of all political, educational and religious work in Utah. As one branch of the mighty host of God's people we are here to stand it our lot, and in the interests of righteousness withstand the monstrous assumptions of this hierarchy. I firmly believe that the Presbyterian Church has "Come to the kingdom for such a time as this", and May the God of Heaven prosper us.

Yours cordially,

S. E

First Presbyterian Church,
Salt Lake City, Utah,
January 22, 1895.

My dear Doctor Jackson:

.....

Now, on what ground is it wise to plan and labor for the establishment of a Presbyterian College here? That is an important question, and it deserves a careful answer. It is a subject that I have considered and prayed over a great deal. Indeed the necessity for a Christian College is so great that when I began to despair of securing the establishment of a Presbyterian College, I joined with our Congregational brethren a year ago last fall and co-operated with them in forming a plan for a Union College. But the Board of the two denominations in the East could not see their way clear to back up a Union College and the plan was abandoned. Then I was in the dark until I met you last April, and had the encouraging talk with you. Ever since then, I have felt that in due time ~~in~~ the Lord would give us a college hereafter our own heart. I cannot in this letter give all the reasons why it is of great present and future importance to pray and labor for the establishment of a Presbyterian College here. But let us consider some of them. My proposition is that if the friends of Christian education in the Presbyterian denomination are wise, they will certainly establish a strong college here, for these reasons:

1. Because, so far as my knowledge goes, it is the most important center in the United States at this time without a Christian College. Do you know of another capital city in the United States, with a population of over 60,000 that hasn't a Christian College within 450 miles? Utah is going to be one of the greatest of the Western States. She can come nearer being self-supporting on a greater variety of products than any other State I know. Professor Newberry, who formerly occupied the Chair of Geology in Columbia College, New York, and who made several explorations through this Territory states that Utah has a larger amount and variety of mineral wealth than any other equal area in the United States. Everything indicates that when Utah becomes a State, it will fill up with population very fast. It will only be a few years until Salt Lake City will have the population which Denver, Omaha and Minneapolis now have. With this city as a center and with a radius of 300 miles describe a circle. Within that circle will lie about a third each of four States (Colorado, Wyoming, Idaho and Nevada) and two Territories. But within that circle you are not intruding upon ground occupied by any other College.

But Utah ought to have a Christian College of her own, to say nothing about these other inevitably tributary States and Territories. By the census of 1890 Utah had seven-ninths as much population as Wyoming, Idaho and Montana together.

And look at these school statistics: Utah has 79,937 school children between five and twenty years of age, which is more than 6,000 more than in the three States of Wyoming, Idaho and Montana, all taken together. And in 1892-3 Utah's enrollement of children in the public schools was only 552 less than in those three States together. Utah's enrollment was 55,471.

So that when we take the area, the population, present and prospective, and the school children to draw on for material, I feel justified in the statement that this city is the most important centre in the United States at this time without a Christian College.

2. It is of the greatest importance that the friends of Christian education in the Presbyterian denomination should establish a college here in order to avert the disaster to our common country of having the Mormons control the higher education in this important new State. This they do at the present time through the University of Utah located in this city--a Mormon institution with a Mormon President and five hundred students and Agricultural College at Logan with a Mormon President and two hundred and fifty students; the Brigham Young College at Provo with two hundred and fifty students. Now don't you see that it is suicidal to all Christian and patriotic interests to allow this state of things to continue, with not a single Christian college in Utah to counterbalance this Mormon educational influence? It makes me morally sick every time I look at it, as well as troubled from the standpoint of a citizen.

3. There ought to be a Presbyterian College here to secure and make permanent the important results of twenty years of extensive educational work by the Presbyterian denomination. This denomination has been expending about \$30,000 a year for Christian education in Utah the past 12 years. I estimate that in all, our denomination has expended about four hundred thousand dollars in Utah for educational work alone since this work began in 1875. Even if some other Christian denomination should establish a college, I do not see how we can afford to turn over to others the harvest secured by such a great labor and expense.

4. The Presbyterian denomination should have a strong college here in order that the expense of maintaining the academic system which it is now carrying on here may not be lost. Our denomination has four academies in Utah, represented by substantial two-story brick buildings, costing on an average \$11,000 each. One is at Mt. Pleasant, one at Springville, one at Logan and one here.

We have just completed the external construction to the academy here, on the foundation you saw last spring. It is the most beautiful school building in Utah, although it did not cost so much by one-half as some of our public school building.

.....

Two things are greatly needed to make this academy complete:

1. The purchase of the vacant lot in the rear of it, ten rods by ten rods. I suppose it could be bought for six thousand dollars.

2. The endowment of forty thousand dollars to keep it in permanent operation.

When the time comes for the erection of the College building I anticipate no difficulty in getting from the citizens two or thirty acres of ground for a beautiful site on the edge

of the city. Now I don't know another place in the country where Presbyterian money will accomplish more, in the long run, for Christian education, by counterbalancing false religion, and giving Christian training to those who will be controlling citizens in half a dozen States, than by endorsing this academy here and planting a Christian college in connection with it.

I have now given you an idea of the situation here and of the urgent need of a Presbyterian College. With more time, I could have put it in more concise form. But I am a man crowded with work from one end of the year to the other. Intended to mail this to you on Tuesday, but unexpected Church and committee work came in and absorbed my time. But let me hear from you at once, in case you wish further information on any point, and I will try to answer you immediately. May the Lord bless and guide you.

Most heartily yours,

R. G. McNiece

April 13, 1895

Rev/ Henry M. Field, D.D.
Office of the "Evangelist",
33 Union Square, New York City

My dear Dr. Field:

Yours of April 11th is received and I am very much obliged to you for admitting Mr. Holt's communication to me. I have simply had an opportunity of glancing over it, but find it very misleading.

There is no doubt that Dr. Lindsay took an active part in Alaska but so did a dozen other men of the country at that time; but when Mr. Holt goes to his proposed statement of facts, he is very incorrect. The Board of Home Missions commissioned a minister to go to Alaska before Dr. Lindsay sent Mr. Mallory. General Howard gave Mr. Mallory a minor position connected with the army in order that his expenses might be paid to Alaska, so that Dr. Lindsay did not have much to say. Mr. Mallory was in the last stages of consumption and during the few weeks that he was in Alaska was nearly all the time in bed. The mission school that Dr. Lindsay claims to have established through Mr. Mallory as his agent was established by the Methodist Church of Canada, and supported as far as it was supported, by one of the Methodist missionaries. The subscriptions for the church building were secured by the Canadian Methodist missionary.

Again, Dr. Lindsay declined sending Mrs. McFarland until I persuaded him and secured permission to take her with me. He did not pay the money himself, but got it from some of the members of his church, who advanced it to her. The Board of Home Missions returned it to him. Then under the feeling that a check would be of no use in Alaska they sent the money in payment of Mrs. McFarland's salary to Dr. Lindsay, and instead of forwarding it promptly to her, he withheld it for a long time, causing her much inconvenience and at times great distress.

The Alaska field was not at that time within the ecclesiastical bounds of the Presbytery of Oregon, indeed was not included until several years after the missionaries had gone to the country. If Dr. Kendall was living he could tell you now assumptions of Dr. Lindsay and the Presbytery of Oregon to control that field greatly interfered with the progress of the work at times. Mr. O. D. Eaton treasurer of the Board of Home Missions, can tell you how the funds of the Board entrusted to Dr. Lindsay were mismanaged.

With your permission I will hold the communication at a few days until I can command the time to set you facts, and figures and proof, that the communication is misleading, and in some respects, untrue. Dr. Lindsay on the one side, and Dr. Kendall and myself on the other, way back in the days of 1879 to 1882 had all this controversy, so that we have all the facts and figures on the subject.

I had hoped that the friends of Dr. Lindsay would have allowed the matter to drop with his death, as it is an ungracious thing to make statements with regard to those who have passed away and can not answer them. At the same time, if his friends see fit to make an attack and misstatements, there are some of use who will feel bound to answer, no matter where it hits.

I will also look over and let you know about the article in this week's Evangelist, if I have any suggestions to make.

R.....

Very truly yours,

Sheldon Jackson

Metlakatla, Alaska,
March 4, 1895.

Dear Edward:

.....

Your new plans. You inform me you have taken a bold and wise step and have fully decided to remain ~~three~~ years longer for education in Theology and Law. Your announcement, of course, takes us all by surprise, and your Mother deprecates the change in your plans very much, as she was fully expecting you home next summer. Now that your sister has gone, she is left very lonely, for your Uncle Thomas, as you know, cannot be such of a companion for her.

As to your study of Theology I must say I have my doubts as to its utility in your case. If your aim was to take work among white people, where controversy, in religious matters, is continually to the front, I would say by all means study Theology that you might be able to hold your own among your compeers. But if your aim is to be a missionary of the Gospel to your kind and kin, I can see no good in your studying obtruse theological questions, which may only, after all, unshinge your mind, and impede your usefulness. All that you need, to be a winner of souls, in Alaska is to have a practical acquaintance with the Word of God, and be endued with power from on High. To be called and ordained by the Holy Ghost is the only ordination of value in God's Service.

In regard to your taking orders as a Minister, I have to say that should you identify yourself by vows of ordination to any particular branch of the Christian Church you would thereby render yourself incapable of identifying yourself with the Church at Metlakatla. Our people want nothing to do with exclusive allegiance to any sect or domination. In their declaration they promise to hold loving fellowship with all who love the Lord Jesus Christ. We take our stand there and so keep aloof from all predilections as to party. The Metlakatla Church owes nothing of its prosperity to denominationalism, and our experience has taught us to have nothing whatever to do with isms. We aspire only to belong to that Church our Saviour Himself points out: "Where two or three are gathered together in My Name there am I in the midst of them". If you have any doubt about Sectarianism being an evil we should only have to look at the present distracted condition of the Froinshear Church, established some twenty years ago, at Fort Simpson, by the Methodists. The accounts reaching us from there are sad to contemplate. Families are being torn asunder by the fanatical hostility of factions, and confusion reigns through the whole country. On the other hand we are enjoying the peace, concord and progress which come of unity. Hence I wish to caution you. If missionary work be your desire, and for which you are preparing, you had better refrain from giving allegiance to any Church party. I was pressed very hard to take ordination in the Episcopal Church of England many years ago, but even then I could see enough to keep me from the step. My long experience since then has strengthened my conviction, that Church Orders would have been as cumbersome to me in the Mission field, as Saul's armour would have been to David in his fight with Goliath. Next I observe from your letter that you entertain a somewhat low opinion of the religious attainment of our people, and that you consider our independence as a Church to be necessarily but a temporary arrangement. These views we have heard expressed before, but always, or invariably, by persons wedded to Sectarianism. However, I must beg to differ from you and from others on both these issues. I really think you would have to take a long journey before you would find another Christian community, as a whole, better enlightened in Christian doctrine, or more practically carrying out Christian teaching than the one at Metlakatla. Still we will not boast. By the Grace of God we are what we are.

Now another matter. Judging from your letter, I have received at various times, I fear you are indulging the idea that learning, and the spread of knowledge, are the cure--all for the world's degradation, and especially omnipotent for the uplifting of the Indian race. If such to your views I must again beg to differ from you. Are we not assured by the Apostle Paul--"the world by wisdom knew not God". Who so learned as the Egyptian, Grecian, and Roman philosophers of old? yet their respective countries were famous for superstition, slavery and heathen abominations. Again whom did our Lord choose to carry his life-giving Gospel to the world? Were they not termed unlearned and ignorant men? yet they turned the world upside down.

Still learning is not an evil. It is a great and good thing in its way;-- but it is not the Light of the world, nor the Saviour of the world. Depend upon it, Edward, it is not an extensive acquaintance with book-learning, but a consecrated spirit we need, first of all, to do effectual work for the uplifting of mankind.

Next you ask the question in your letter "How far have we directed our eyes in the future" I reply we walk by faith--not by sight. It is enough for us that God sees and knows all the future and if He is our ruler and guide we have nothing to fear in the future. Our duty is to look up to Him as the Israelites looked up to the Cloudy pillar, and we shall go safely forward through the wilderness. Perhaps your remarks may refer to our financial affairs as a church. If such be the case--I am happy to tell you to evade your fears. Do not listen to these gloomy questions--what will become of us when so and so dies. How will the Church at Metlakahle be then supported? Will you not then have to come under the fostering care of some Church organization? Persons who ask such questions would hold their tongues if they knew a little more of our private affairs. I thank God He has spared me long enough to see the financial difficulty satisfactorily removed. Through God's rich blessing upon our business affairs--there will be ample funds left at the disposal of our Church Officers, when I am called away, to meet every necessity for Church and school. Now as to your studying law. I strongly advise you to give up the idea of becoming a professional lawyer. I think any well educated man would be able to read up as much law as he would require in a settlement like ours without having the assistance of Lawyers. I hear however that Mr. Kelly at Fort Trancell is studying law by himself, and is already able filling the post of a U.S. Commissioner.

I quite agree with your Mother, and others of your friends, that if you do extend your years of training, by all means give the time to the Medical Profession. Enter a hospital or serve under a doctor, for such an education as you would thus acquire would be a great boon, and certainly much more in character with Missionary work than that of a lawyer. Our Saviour went about "healing all manner of sickness". He is our example, as well as our Lord and Saviour, Follow him.

If you write and tell me you are willing to study for a Doctor instead of wasting your time on Law and Theology I will be willing to help you financially all I can. With every good wish for your welfare and usefulness, believe me.

Your true friend,

(Signed) W. Duncan.

Marietta College,
Marietta, Ohio,
April 16, 1895.

Mr. William Duncan,
New Metlakahle, Alaska.

My dear Friend:

Your long letter of the 4th ultimo came duly to hand and I was made sorry by it.

Heretofore I have never minded your constant disapproval and opposition in my pursuit of learning: I have been very faithful to you in spite of your seeming distrust in me and my work; but now since my patience can no longer hold out, I think that it is wise

for me to say something about it. I do this with a pure conscience not merely because of your last letter, but because of my poor people.

Understanding so very well that through your devotion and instrumentality, our people were brought into the Christian light and life, nearly forty years ago, and how much have we loved, praised and helped you! How have we shown you our true gratitude, and what a name and fortune have we given you! What more will you expect from us?

You say that you have your doubts about my proposed theological work. Yes, you had your doubts when in 1884, I endeavored to attend and work my way through an English school in Victoria, B.C. after I had mastered what was given in the Day School at home, in Metlakahla, and because of these doubts, you stayed it there and then. After we came into Alaska, you had your doubts when I went to the School at Sitka, in 1882 and also when I was about to start for Mariette College, in 1891, and had you succeeded in taking me home at the end of the first term in my Junior year, my good friends here and elsewhere would have exclaimed; "There goes another Indian failure!" Now that the foundation upon which I can build any profession is laid already, you have strongly advised me not to go further, which I would gladly do if my calling was to be nothing but a stenographer and book or store-keeper at home in Alaska.

Indeed, there are theological controversies going on in this and other countries, but you know, my dear friend, that these are mere accidents. I can no more be justified in saying that the work of trained ministers is to quarrel with their fellow ministers, than to say that the work of missionaries is to quarrel with their converted followers, because I have seen and heard you many a time in the contentions with a number of our own people.

"Should you identify yourself by vows of ordination to any particular branch of the Christian Church, you would thereby render yourself incapable of identifying yourself with the Church at Metlakahla.

The "Church at Metlakahla," then, is not a branch of the Church of Christ, but, as you say, that in declaration, you "Promise to hold loving fellowship with all who love the Lord Christ." A strange principle and a strange assertion: No wonder that Christian Americans do not, cannot and will not, stay at home,

If your standard of an authorized preacher of the Gospel, which you think I would naturally go by, is Bishop Ridley, the man that had no business to be sent to our people, some years ago, and if you look to Fort Simpson and uphold it as a fair example of what the Christian Church can accomplish, you had better modify your standards.

It is very true what the boy, David, under God, came out a victor with the use of a sling in his fight with Goliath; but, my friend, did he not, years later, when he became a man, use the sword and even go so far as to take and use the very same sword of the very same Goliath, the sword that ~~then~~ he captured in the fight? Slings with a great deal of faith can not very well knock down, our modern giants; but swords with the same faith can do it.

"I must beg to differ from you and from others." How

many have you dared to differ from since 1887. You have even dared to differ from the Government of the United States, and your prejudice against any of the Christian Church organizations and members shows your weakness.

"The world by wisdom knew not God," before, and in the time of the Saviour and Paul. Twenty centuries later, does the world by wisdom know not God? Do the great universities of the English speaking race, to-day, lead men astray from God? Were the apostles learned or unlearned. Guided by the spirit of God, who wrote, copied, recopied, re-recopied, preserved and handed down to us the Holy Scriptures, the learned or the unlearned? Those Bible commentaries, whose treatise on Equity and Economics, whose works have you in your library; the educated or the ignorant. If I indulge in the idea that learning and the spread of knowledge among the Indian race are the means by which that long trodden race can be lifted up and made to stand on an equality with any other enlightened and Christian race, I am not mistaken. If I do support and strongly advocate the cause represented by Mariette College, an American Institution, the Carlisle School, an Indian Institution, and the Sitka School, an Alaskan Institution; yes; if I do say that my people ought to be given a good and practical education for their own station in life, I am not mistaken. We have learned many lessons from the late "Century of Dishonor" and we had better be wise.

Do not boast of my poor people because you have been, and are, the only channel through life which the Christian world has heard of them. There are earnest Christians among them, but I have never known you to trust any of them. Except one or two, they are illiterate, more inclined to Church and Government prejudices than to become learned. Pray do not boast, because there are towns and cities, Indian and white, having the same advantages under the same circumstances, in this country, as at Metlakatla, but they are far excelling that of my dear Metlakatla.

I have always thought that since you were an educated man, you were anxious to have my people educated so that they could well perform their duties due to the country in which they reside. I have gone so far as to assert publicly that you were a graduate of Cambridge University, England, and I find now that I am sadly mistaken. You do not believe in my poor people receiving an education neither do you consider that the American and English colleges, seminaries and universities are doing any good. My dear friend, these great institutions have made these great countries what they are to-day.

Our people live to-day on an Indian reservation, and they hold and use their land and property "in common". There is a day coming when that special act of Congress, that temporarily provides for our exclusive use of the body of lands known as Annette Island, must be repealed and our people will then be no longer isolated but come into direct contact with Alaska and the United States. Are they, by a constant and progressive Christian educational push and pull being prepared for that day? I would rather, by all means, own a piece of property by deed, pay my taxes and vote, as a citizen of the United States than to hold it in common with others and be isolated on an Indian Reservation.

I do not from any financial stringencies in the future, with reference to the Church at Metlakatla, neither do I entertain any low opinion of the said Church, nor does my faith doubt the guidance of G

guidance of God, but I do sincerely doubt that the said Metlakatla Church, more and truthfully be called the Duncan Church, will long survive you. Why? Because of the simple fact that you are now at war with the other Christ and outside of my home.

The School at Metlakatla, under your direct supervision is but a name. What has it accomplished? Theoretically something, but practically nothing. It is eight years since I left my home; and my fellow boys, then in ignorance, like myself, are now young men still in ignorance, like while I have received an education. What accounts for the very frequent violation of the Seventh Commandment of your followers? If Peter Quintell, one of your early scholars, had turned his back on you, for reasons that I do not know, by what right had you since then, to deprive of an education all the other children and grown children, young men and women, promising and unpromising? Peter Quintell, I have heard you speak of him often and you upheld him before me to discourage me in my search for useful knowledge before I came to Marietta College. My dear friend, unless you uphold a different and true standard, unless you educate your followers beyond the lower passions, beyond ignorance to that of a common Christian education, unless you put them on a solid basis, you are not fulfilling your great duty,

"I strongly advise you give up the idea of becoming a professional lawyer. I think any well educated man would be able to read up as much law as he would require in a settlement like ours without having the assistance of lawyers."

I do not know what prompts you to say that unless it be a mere opposition, as aforesaid, or a fear of being compelled to respect true justice in your relation, as an employer, with my people. I am very conscious that if I do not read up as much law as I would in a settlement like yours, and profess to be an American lawyer, not only would my authority be pitilessly questioned, but I am conscious that I would be the object of a good laugh. So to save myself from such an embarrassment, I will pursue the regular course in the study of law that I already commenced, and seek more of the constant advice and aid of competent lawyers, especially when I go to Cincinnati and be under the care and direction of Ex-Governor Cox a very eminent lawyer. Your advice came a little too late, because I have been already introduced to Sir Wm. Blackstone, and have made and cultivated, and will continue to cultivate the good acquaintance, and also those of other great authors in law.

But for the very first time in my own recollection you have advised me, and with the promise of a financial help, a loan rather, to pursue a certain course of work, and that work is the medical work. I have been anxious to become a medical doctor because the death rate at home has been, and is, very great and our young people are sickly. But how could I ever become a physician when it costed \$1,500 or \$2,000 to take the full course? You know very well that you have not given me a single cent as a help in my struggles. I have borrowed some, indeed, but on condition that I return them to you whenever possible. The medical profession is a Christ-like profession, and some knowledge of it will properly come to me while in the pursuit and development of my calling.

I remain,

Your friend,
(Signed) Edward Marsden.

OUR ALASKA MISSIONS.

Who began Them?

This is a question easy to answer. Alaska naturally lies with the purview of the Church on the Pacific Coast. When it came into our possession, no other portion of the Church could reach it, except by long and tedious travel. But the Presbytery of Oregon was within easy reach. There need be no occasion for surprise to learn that all the early efforts in behalf of the Alaska had their origin in this Presbytery. Its founders were men who had voluntarily entered the wilderness, labored with their own hands, endured hardness in various forms, and fought a good fight that the Church they loved might be established in this nascent Northwest.

The Presbytery of Oregon has made a clear, official record of its interest and share in early Alaskan Missions. What its members tried to do and accomplished is in no way derogatory to what others have done since. But the old Oregon Presbytery and its faithful men deserve the full credit for the active part they took in the first evangelistic efforts for Alaska. The aim of this article is to narrate historic facts. They have been gleaned from the correspondence of the Chairman of the Executive Committee of the Presbytery, the late Rev. A. L. Lindsley, D.D., LL.D., who served the ~~Presbyterian~~ Presbyterian Church on this Coast from 1868-1891. They are corroborated by the official records of the Presbytery. As such they belong to the Church and ought to be generally known. If, in the narration, one man seems to be preeminent, the reason is he was preeminent. He was a broad minded man and his heart was large enough to carry in his loving purpose the needs of all who lived on this Coast. He asked no questions as to color or race, but sought the needy, then he used his utmost endeavor to meet their need.

Dr. Lindsley became pastor of the First Church, Portland, Oregon, in 1868. Secretary Seward visited Alaska in 1869 after the purchase. Then he returned Dr. Lindsley was in Victoria, B.C. He had an interview with Mr. Seward in which he sought and obtained such information as a man of Mr. Seward's knowledge and judgment could give concerning the general condition of the natives of Alaska. Already the mind of the minister saw in Alaska a field for missions. From the time of its purchase in 1867 until he was taken from earthly scenes in 1891, his interest in that country continued, and he left no means untried to introduce the Gospel to that part of our land. His hands were full in his own field. He was alert to the growing needs of the white people on the Coast. But he could always take time to consult the needs of the Indians of Oregon, Washington, Idaho and Alaska. His letters to the Boards of Home and Foreign Missions and to individuals are full of thought and care for the aborigines who learned to know that he was their true friend. As concerns Alaska, Dr. Lindsley used every opportunity to perfect his own knowledge of the country and people, corresponding with or visiting those who had been in the country whether as Government officials or travellers, and hoping for the day when work should be begun.

In 1875, General O.O. Howard came to Portland from Alaska all on fire with zeal for Mission work. In a personal interview with General Howard on March 4th of this year he said to me, "I suppose I talked with Dr. Lindsley twenty times about opening Missions in Alaska in 1875. I lived across the street from him and Alaska was a frequent subject for conversation. I tried to stir up all the Protestant bodies and had about made up my mind to

appeal to the Roman Catholics if the Protestants would do nothing.

As a result of General Howard's interest Rev. E. P. Hammond and wife, who were on this coast as evangelists, made a visit to Fort Wrangell and Sitka in 1875. Mr. Hammond was undoubtedly the first American minister to visit Alaska in the interest of Mission work. He himself says they had two objects in view,--1, To preach the Gospel for a short time. 2, To get acquainted with the natives and urge their need of Missionaries.

Dr. Lindsley naturally in his missionary correspondence with the Home and Foreign Boards urged repeatedly the claims of the Alaskans. At the same time, determined that something should be done he began to look for a man to go to the field. The Wesleyans were at work at Port Simpson in British Columbia and were meeting with success. Why should not equal success follow efforts made among our Indians? A memorial to the General Assembly prepared by Dr. Lindsley and authorized by the Synod in 1875 was sent forward to the Commissioner. But it was never presented.

In May of 1877 Mr. J. A. Mallory, a member of the First Presbyterian Church of Portland, was sent up to Alaska by Dr. Lindsley. The object of the trip was to visit Fort Wrangell and Sitka with a view to Missionary effort. Mr. Mallory found at Fort Wrangell a Christian Indian, who had been trained by the Wesleyans. He was employed to carry on a school. The rent of school room and salary of the teacher were assumed in Dr. Lindsley's name.

In a letter to the Home bearing date July 25, 1877, Dr. Lindsley rehearsed the fact of Mr. Mallory's visit, his hearty reception by whites and Indians, the employment of the Christian Indian to teach, the projecting of a Church building, the promise of money from natives toward a building fund, the great need of books, the appointment of Mr. Mallory to an Indian agency in another part of the country, which his health compelled him to accept, the urgent need for a successor, without delay, and the formal application for the appointment of the Indian teacher, Philip Simpson (or Mackey as he was commonly called) at a salary of \$25 per month.

His correspondence at this time with brethren in this Synod, Rev. Dr. Geary and Rev. H. W. Stratton, are burdened with the Alaskan work and recount the steps above, as already taken.

A successor to Mr. J. C. Mallory was found here in Portland in the person of Mrs. McFarland, now so well and favorably known because of her successful work in the Alaskan field. She was a member of Dr. Lindsley's church. She was minister's wife, left a widow. She was glad to do missionary work. Dr. Lindsley wanted just such a laborer, and promptly became responsible for the expense of her going and for her support. On the 30th of July, Dr. Lindsley addressed the Home Board informing the Secretary of the decision to employ Mrs. McFarland and asked for her an open commission. The letter closes with these words, "I have watched Alaska ever since we owned it and believe God is guiding."

In a letter to the late Rev. E. R. Geary, D.D., written August 5th, 1877, occurs this passage, "Mrs. McFarland is ready to take hold of the work. Already I have advanced her \$200 of my own funds."

On the same date Dr. Lindsley wrote to Rev. E. F. Condit, now President of a College in California, then in Walla Walla, Wash., as a Home Missionary. He says, "The Alaska Mission is opening suspiciously. Mr. Mallory's withdrawal made it expedient to send some one else to take his place at Fort Wrangell."

On the 16th of August, 1877, Dr. Lindsley wrote to Dr. Lorrin, Secretary of the Foreign Board as follows: "For seven or eight years I have been taking observations on Alaska. And although I waited long for answers to prayer yet they came in a heap. In my letter of June 4th last I especially desired to know whether the Board of Foreign Missions would assume the charge. Mr. Mallory acting in the spirit of my instructions as he believed, hired a school room and engaged a teacher recommended by Rev. Thomas Carsby Wesleyan Missionary at Fort Simpson, B.C. The school had been running for more than month and was in successful operation. It was begun in the belief that American Christians would sustain it. This grew out of encouragement given by myself and General Howard that we would do some thing for Alaska. Mr. Mallory took possession of what was thus found to his hand. He hired Philip Siemman, the teacher for three months. He made me responsible for all and I had no desire to go back on it. Nay, I accepted the charge as the will of God and we could not pause. As Mr. Mallory found his appointment to an Indian Agency awaiting him, some one must go to Wrangell in his place."

"Sheldon Jackson has gone to resurvey and has taken Mrs. McFarland to go into the school. It seems to me plainly the dictate of Providence that we should take charge of this Mission. It stands in my name now as I have assumed its support. I apply to you and to the Board of Home Missions to take it off my hands."

A letter dated Sept. 7th, 1877, addressed to Dr. Kendall and Dickson says, "My conference with Dr. Jackson and Mr. Mallory led me to invite Dr. Jackson to reconnoitre the Alaska ground! Mr. Mallory having decided to accept the agency of the Colorado Indians. Mr. Mallory took charge of a school for natives already started and assumed pecuniary responsibilities for its continuance. This was done in my name. I have already advanced \$190 and am responsible for a similar amount in addition to Mrs. McFarland."

Again on Sept. 24th a letter was penned to Dr. Dickson from which the following is quoted, "There was no occasion for J. going to Alaska except to resurvey and thereby confirm what I had already done. Mr. Mallory returned from Alaska while J. was here.----- I was about sending Mrs. McFarland, widow of Rev. D. J. McFarland to Alaska as a teacher. It was decided that Jackson should take passage with her, and survey the ground since it would cost but littel (note, I am informed that the reason why "it would cost but littel" was because Dr. L. secured free transportation.) He actually did nothing but visit Alaska, and as you see did not "establish the Mission" there as reported by the newspapers. I had, however, the benefit of his opinion which I was glad to receive as I had never seen the ground. My views as to the expediency of the mission had been matured by letters, as well as interviews, with persons who were well acquainted with the field, through a series of years. I have also a member of my church residing there. You recollect that I have asked you for a Missionary to Alaska. But, dear Doctor, the Mission is still on my hands, and I am responsible for at least \$500 part of which I have advanced."

Up to this time the Home Board had received no report concerning Alaska from Dr. Jackson. This is learned in a letter from Dr. Dickson dated Sept. 11th, in which he says, "We have no report from Dr. Jackson about Alaska and its affairs."

Dr. Lindsley's urgency for a missionary who could preach the Gospel was reinforced by his missionary teacher, Mrs. McFarland. She writes from Fort Wrangell, Sept. 13, 1877. "I am very much interested in my school and am kept very busy. The people here are exceedingly anxious for a minister to come. I have had several chiefs and prominent men to see me and all ask 'how many moons until the white man preacher comes?' They have a great desire to have a church house like they have at Fort Simpson."

On Sept 25th, Dr. Lindsley addressed a letter to Dr. Jackson as follows, "A check has been put upon our progress in Alaska which ought to be lifted without delay. I expected by this time to hear of our Home Board taking charge. But Dr. Dickson under date of 11th instant, on answering a letter of mine to Dr. Kendall, says, I can make no intelligent reply to what you say, i.e. 'about Alaska or its affairs.' On the 14th he writes under similar ignorance of what I had done by correspondence and through Bro. Mallory, Mrs. McFarland and yourself; this still elaves this whole mission on my hands and I am now responsible to the extent of five or six hundred dollars, one half of which will have been actually paid out by the time this reaches you. I regard this, however, as only a temporary inconvenience. I have called the attention of the Board in past times to the condition of the Alaskans and the present status is the tree beginning to bear fruit--- I have been trying to write for your paper a sketch of the origin and progress of this Alaskan Mission. Perhaps it will be ready soon."

Sept. 28, 1877, a letter was sent to Dr. Dickson of the Home Board, saying, "Several ministers have addressed me about the Alaska field, I pray the Lord send us a man for Wrangell. There is an 'abundant entrance'. That Dr. Lindsley also continued his financial aid as well as spiritual interest is shown in a communication to Mrs. McFarland, dated Oct. 8th, 1877, "I forward you herewith a draft for about \$96 gold equivalent of \$100 currency. I shall feel hurt if you do not let me know what you want which I can supply--- I shall have to push the work myself. Thank God that you are in this work."

About this time there is evidence that the good Doctor's reiterated desire to have the Board assume the work in Alaska was soon to be realized. Oct. 20th, 1877, he writes Dr. Dickson acknowledging "\$500 for Mrs. McFarland and Philip Mackey and will report thereon according to directions." He continues "Both the Presbytery of Oregon and synod of the Columbia very heartily endorse the action which I had taken concerning the Alaska mission." In the letter from Dr. Dickson above referred to are found these words, "We most cordially assume the Alaska work." This is what Dr. Lindsley had always hoped and urged. It was at once approval of what he had done and a guarantee of the continuance of the efforts of years. But some time elapsed before the Home Board came into control.

Now was all done when the Wrangell Mission was provided for. When Mr. Mallory went to Alaska, his instructions were to visit Sitka as well as Wrangell. But up to November, Wrangell being more accessible, had received the lion's share of attention. However Sitka did not escape the observation of the man, who in the midst

of the engrossing cares of his own growing pastorate, had an eye on the broad and nascent territory about him.

On Nov. 9th, 1877, he once more writes the Home Board, "The Alaska Mission looms up again. The people of Sitka are praying for schools and ministers. The U.S. Collector applies to me for teachers. He promises school room and house rent and pecuniary aid. There are 2500 Indians in and near Sitka and 250 whites and half breeds. No church or minister (except occasional services by a Russian priest) no school or teacher: little or nothing to distinguish the population from a heathen race. I am now writing to a well qualified Christian lady in the hope that she will go to ~~a well~~ Sitka to teach." From this time there is an extended correspondence with the Collector, with the lady above referred to who is Mrs. S. Hall, Miss Kellogg, and her friends, with Senators and Congressmen, and with the President of the U.S. in all seeking the selfare of the Indians, and the guarantee of protection to those who might enter upon the field.

In connection with the purpose of beginning work in Sitka, Wrangell's need of an ordained minister is kept in mind. "The need of an ordained minister" he writes to the Home Board Secretaries, Nov. 15th, 1877, "for Alaska is very great. We hear of the interest manifested there which I believe is the movement of God's Spirit. The material for the organization of a Church exists at Wrangell now. Intelligent men of all classes say that the greatest blessing Alaska could receive is a devoted Christian minister. Poor Alaska stands pleading at the door of our Church, God is offering the glory of here redemption to us. Is there no devoted and competent missionary to heed the call."

He not only keeps the Mission before the Board but brings it repeatedly to the attention of her personal friends. Nov. 30, 1879, he writes to Dr. Thomas Fraser, an old and true friend, "Did I ever tell you that I founded the Mission to Wrangell and carried it for monthsh at my own expense. I am now establishing a similar one at Sitka."

Dec. 1st, 1877, replying to a letter from Mrs. McFarland, he says, "I am using the information to promote the Alaska Mission, although Oregon is so far from Alaska, I have been for seven years surveying it through other peoples eyes, and growing familiar with it through other peoples lips and pens. You are yourself as teacher, an answer to many prayers. Do not be discouraged at the delay of missionary help. I sometimes feel impatient. It rebukes me to reflect that the cause is God's and that I have waited long before Mr. Mallory appeared and you were released from all other engagements that you might undertake these self-denying labors.

After the Board has formally taken up the Mission it will be your duty to report to it. I hope that will be very soon. But I alone am responsible for the whole work. I am assuming the same for Sitka."

Dec. 7th, 1879, he writes Dr. Jackson, "I am about to enlarge the work in Alaska. God is regarding the watching and prayers of years in a remarkable manner."

The first of 1879 sees a ministerial candidate for the Alaska field. Dr. Lindsley then manifests his great hope that he is the proper man and sets for that length the qualities which seen to him

necessary in the pioneer minister to that country. He says, "As I am the projector and beginner of the Alaska Mission I naturally cherish for it the feelings of a father."

Either the last of January, 1878, or the first of February, came the formal control of the Home Board over the Alaska field. A commission was sent to Dr. Lindsley for Mrs. McFarland. He gladly yields up the charge and Feb. 4th, writes Mrs. McFarland. "Here is your commission and directions. Henceforth you will report to the Board." But he does not wish to give up his interest in the work of the missionary and adds, "Please don't strike us from your list of correspondents." In the same letter which bore Mrs. McFarland's commission to her went the cheering intelligence that "Rev. J. G. Brady has been appointed missionary to Alaska by our Board." Dr. Lindsley learned this from a telegram from New York dated Jan. 31st, announcing the commission of "R. Brady and the appointment of Miss Fanny Kellogg as a teacher for Sitka.

This closes the initial chapter in the history of the mission work of the Presbyterian Church in Alaska. A few pertinent questions with their answers are suggested by the narration.

1. Who was interested in opening a mission in Alaska from the moment it was acquired by the U. S. A?
Ans. Rev. A. L. Lindsley, D.D.,
2. Who was the first Presbyterian to enter Alaska in the interest of Missions?
Ans. Mr. J. C. Mallory, D.D.,
3. Who sent him and paid the bills?
Ans. Rev. A. L. Lindsley, D.D.,
4. Who was the first Presbyterian teacher in Alaska?
Ans. Mrs. McFarland.
5. Who sent her and was responsible for her support?
Ans. Rev. A. L. Lindsley, D.D.,
6. Who then began the Mission work of the Presbyterian Church in Alaska?
Ans. Rev. A. L. Lindsley, D.D.,

There is another interesting chapter in Alaska missions connected with the great organization of the first Presbyterian Church in Alaska. It is all matter of record. It is all history and deserve to be widely known. Perhaps it will follow at another opportunity.

W. B. Holt.

August 23, 1895

Rev. R. G. McNiece, D.D.,
Salt Lake City,
Utah.

My dear Sir:

As you will see by this communication I have again returned to civilization, but have been unable to meet any of the friends of the Utah College, except Gen. Eaton whom I met for a very few minutes as he was passing through the city. I understood from him that he had received nothing definite from the trustees since the first letter which you sent in May. Among the first things he inquired about was the amount of land which it was proposed to secure

for the institution. He feels as I expressed myself, that we should not think of a very large or anything less than 50 acres, and more would be much better. He remarked that in a very large experience with institutions of learning that it was one of the commonest mistakes made at the beginning in procuring an insufficient amount of land. The mistake arises very naturally. To a young institution without buildings from 15 to 30 acres seems quite ample, but in the growth and expansion of the institution they soon find that they have not provided for the future, and the result is two serious difficulties; first, they are then required to purchase additional land at a largely increased expense, and second, there is a lack of uniformity and harmony in the arrangement of the buildings. The first buildings are arranged with reference to the first tract of land. Then additional land and buildings are arranged for there comes a difficulty in securing harmony. Since returning to Washington I incidentally met Rev. Dr. Peiler, Vice Chancellor of the great Methodist University being established at Washington, and speaking to him on the subject he also cautioned us not to get an insufficient amount of land. Although they had to buy their land in the vicinity of Washington at a cost of about \$2,000 an acre, yet they felt unwilling to commence with less than 100 acres. He told me that Yale was so hampered for want of room that it was a very serious hindrance and the efficiency of the college. He said the same was also beginning to be true of Harvard. The cities have so grown around the institutions that it is impossible to procure the land they need contiguous to their buildings. The same is true of Johns Hopkins in Baltimore; its buildings are being scattered all over the city.

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X

Very respectfully yours,

Sheldon Jackson.

August 31, 1895

Mefrs. McAfee

Dear Brethern:

I need a missionary to teach school and establish a civilized village among two tribes of natives in Southeast Alaska. It is very important that he learn the language and that he enlist in the work for life. He will not only teach an ordinary day school (primary grade) but also religious. He will have the laying out of a new village, the allotting of village lots, suggesting character of buildings, visiting and fostering industries and everything that is necessary to build up a Christian village out of barbarism. The place (Saxman on Tongass Narrows) is in the mild belt of Alaska. Climate remarkably healthy. The Board of Missions has been trying to find a suitable minister, but has so far failed and I again turn to you.

.....

Truly yours,

Sheldon Jackson.

BOARD OF HOME MISSIONS
of the
Presbyterian Church in the U.S. of America
53 Fifth Ave., New York.

August 26, 1895.

Rev. SHELTON JACKSON, D.D.
Dept. of the Interior, Bureau of Education,
Washington, D. C.

Dear Dr. Jackson:

You will be interested to know that the Congregationalists are determined to lead us off in the college enterprise in Salt Lake City. By a very strong representation they have secured an offer of \$50,000.00 (presumably from D. K. Pierson of Chicago, that generous Presbyterian) on condition that they raise \$150,000. more. They came at us last June, expressing the strongest indignation that we should be bold enough to think of establishing a college in Salt Lake City. They claim precedence in every respect.

We invited them confer and Dr. Hamilton, secretary of their Board in Boston, together with Dr. Little and another one of their prominent pastors and Dr. Stimson, the successor of Dr. Taylor in this City, met us by appointment in our office. Dr. Bliss also, formerly secretary of the New West Educational Society came with them. Drs. Hamilton and Bliss each had exhaustive, carefully prepared papers, occupying probably an hour in reading attempting to show their priority of possession to that field, and urging us to withdraw. Fortunately I had very clearly in mind the facts, dates, names and figures from the very inception of educational work in Utah. When I got through with my statements, Dr. Arthur Little, who presided at the conference, said that if he had known the situation as presented he would never have come to New York on this errand, nor would he have countenanced the Congregational movement. Neither Dr. Bliss nor Dr. Hamilton had anything to say to my statements. Fortunately that morning's mail brought us from Dr. Wishard a comparatively statement of the work done by Hammond Hall and Salt Lake Collegiate Institution, and their enrollment, respectively, in the higher classes. This was a great help in establishing our priority. I immediately wrote to my brother in Salt Lake City for the Articles of Incorporation of the two institutions and any other aspects of the case of each which he might present. He gave me ammunition enough to blow the Congregational craft into smithereens.

A committee was appointed however at that conference to report on the situation in Salt Lake City, which committee was intended to take into consideration the feasibility of joint control. This committee consisted of Dr. Spinning and myself on the part of the Presbyterian Church. We are to meet early in September. I would like very much to see you, if possible, before that time, but if we cannot meet I would like to know your views on this point. I am opposed to joint control, it has always been fruitful of discord and evil. At then we may be able to effect some arrangement by which the Board of trustees may have a number of Congregationalists. This might be satisfactory to them. They are trying now to induce the Methodists to join with them in their college enterprise. This I learned incidentally.

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September 30, 1895

Mr. D. E. Finks,
Box L. Station O.
New York City, N.Y.

My dear Friend:

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With regard to the college in Utah I scarcely know what to say. As you know, I started Presbyterian Missions through those Rocky Mt. Territories and gave ten years of hard and dangerous work in their development. Very naturally I have retained a very deep interest in the progress of that work. A few year ago the death of my parents brought me a small inheritance. Through judicious investments and God's blessing this has been increased so that I have felt able by rigid economy in the past and prospectively in the future, to make a permanent investment for the Church in one of the Territories. Colorado and Montana have already secured a college so that my choice was narrowed to Wyoming and New Mexico and Arizona and Utah region of my former work. Upon investigation I find that a crisis has arisen in Utah. The coming statehood of that section restores the Mormon Church to full power and they have already commenced weeding out the gentile teachers from the public schools and the state colleges, so that if we are to save the great work which the church has done in Utah, we must counter the system of mission schools and mission academies with a college on a Christian basis. I had hoped delayed an offer on my part until later period, when we hope the times will be less stringent in money matters, but the crisis in Utah required immediate action, so I have promised towards the establishment of the Presbyterian college the sum of \$50,000. Among the conditions are that the college shall always be ~~xxxxxxxxxxxx~~ in connection with the Presbyterian Church and the Bible shall always be a regular text book and its study occupy a regular place in the course. The public generally assume, when a person makes such a donation that he must be wealthy, but this donation is not out of abundance but from a very moderate property and necessitates a good deal of self-denial on the part of myself and family. But I wish to set in operation a work that shall continue long after I have gone to my rest and therefore have made this gift where it may seem to me is most needed. I do not know whether or not I have given you the information you wrote for, if you use it please do not quote me but write it as an editorial of your own and dress it up to suit yourself..

Very truly yours,

Sheldon Jackson
General Agent of Education

October 5, 1895

Rev. Robert G. McNiece,
Salt Lake City, Utah.

Dear Brother:

In writing to you I forgot to suggest that the friends in Salt Lake City make arrangements to entertain General Eaton during his stay among you. You will probably find some families that will find it convenient and pleasant to entertain him for a week or more at a time. Try and keep him as long as you can. (I believe he has engagement in Atlanta in November). During his present stay push college matters. It may be convenient for the friends of the enterprise to have a few teas at which General Eaton can meet socially with different parties whom it is desirable to interest. I would also suggest formulate during his stay, plans of section, for in General Eaton you have a man of the largest experience in the country in establishing institutions of learning. I doubt if his equal in this respect is living on earth. He has had the crowning of scores of institutions where his work was done so quietly that his hand did not appear to the public. He was the power behind the throne that established schools in Japan, South-Africa and the South American regions. His full power and the influence that he has exerts in the education systems of the world, is but little known or appreciated. I feel that it is the special providence of God that we can secure the assistance of such a man in the formative period of our college. I know that you will find it a privilege to enjoy his company. You will find that Utah is not altogether an unknown section to him, that he has quietly had a hand in influencing certain movements in Utah years ago. I think, upon one or two occasions he was secretly in Utah to make special investigations, which he did so judiciously that the object of his visit was unsupervised by the Mormon.

Wishing you a pleasant meeting of Synod, I remain

Very truly yours,

Sheldon Jackson
General Agent of Education

October 17, 1895

My dear Mr. Theer:

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For the present year, the government has appointed Mr. Gambell teacher of the public school at St. Lawrence Island, at a salary of \$900. This will relieve the missionboard of just that much.

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Very respectfully yours,

Sheldon Jackson
Gener

October 26, 1895

Hon. John Eaton, LL.B.
Salt Lake City,

My dear General:

Perhaps I have written you concerning this before, but I feel the need of some such paper so much, that I thought best to write again. Indeed, if I did not write to you about every day, I would feel as if I were neglecting a part of the work. The more that I lay my plans for writing some wealthy friends, the more I feel the need of a well written tract giving information concerning the need of a Christian college at Utah. In the intervals while you are waiting upon various parties at Salt Lake City, can you not draw up such an appeal? You must have the whole question clearly before your mind by this time. If you need one for the purpose, employ a stenographer and typewriter at my expense to write out the appeal. Mrs. Thaw in December goes to Egypt for the winter so that I fear I will get nothing from her before next summer. If I had the tract to put in her hands now, perhaps I could get her attention before she goes. However, she will have more time to direct the tract after she reaches Egypt. When the tract is prepared, if you will send it to me, I will have it printed in a neat form. My idea would be, aim your arguments in the tract to reach such people as Mrs. Thaw, Mrs. Shepard, Mrs. McCormick and Mrs. Russell Sage, and people of that class who are worth from \$500,000 upwards. To reach the moderate givers and the church at large, we may need another tract covering very much the same ground. Possibly the same tract would do for both classes; you will be the best judge for that.

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Very truly yours,

Sheldon Jackson
General Agent of Education.

November 20, 1895.

Rev. J. B. Donaldson, D.D.,
Minneapolis, Minn.

My dear Brother:

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Now no-one disputes the late Dr. Lindsley's interest in trying to establish missions in Alaska; all that are acquainted with those early days, gladly concede that. But what the Alaska Presbytery objects to is the claim that he founded the Alaska Mission. To maintain that he was simply one of the several others that were equally interested in the establishment of schools and missions in Alaska. The annual reports of the United States Bureau of Education show that the Rev. John Eaton, LL.D. was at work in this direction from 1870 until 1885, when schools were established by the government. An official document published by Congress makes special mention of the efforts of Rev. G. H. Atkinson, D.D. to secure the establishment of missions in Alaska. He was working at the same time as Dr. Lindsley. The Rev. Dr. Crosby of the Methodist Mission of Canada of Port Simpson, had also been at work at that time for several years, both with the Methodist and Presbyterian Missions Societies and had actually opened the work a year before. Mr. John C. Mallory was sent up by Major General Howard ostensibly to attend to government business, but really to see what opening there was for mission work. He was dying with consumption at the time, had several hemorrhages and was in bed most of the time that he was in Alaska. It was upon his return, you will remember, that I went up with Mrs. McFarland. I have in my possession official documentary evidence that but for me Mrs. McFarland would not have gone to Alaska in 1877, and therefore the mission would not have been established at that time. I have the further official information from the Board of Missions that upon my representation at their June meeting 1877, they commissioned Rev. Francis H. Robinson as a ~~missionary~~ missionary to Alaska, months before Dr. Lindsley knew anything about the appointment. I also have documentary evidence to show that Dr. Lindsley withheld from Mrs. McFarland the salary which the Board had sent her through him (thinking that she could not cash a check in Alaska) for over one year causing her great suffering and inconveniences. I have the official testimony of Dr. Hatfield, at that time Stated Clerk of the General Assembly, that the Presbytery of Oregon had no jurisdiction over Alaska, and the minutes of the General Assembly shows that it was not until 1891, four years after the commencement of the missions, that Alaska was attached to the Synod of the Columbia. And I have a large mass of official documents and letters, etc. showing that Dr. Lindsley's attempted interferences in the Alaska missions were both distasteful and irritating to the missionaries, and harmful to the cause. Consequently when Brother Holt published his articles in your paper, claiming Dr. Lindsley as the founder of Alaska missions the Presbytery of Alaska felt that it was not right that the claim should go unchallenged. I again repeat the statement of the beginning that we thankfully recognize Dr. Lindsley's interest together with all the others that were working along the same line at the same, but we repudiate, in the interest of history and truth, the claim that he was the founder of the mission.

Very respectfully yours,

Sh

heldon Jackson

November 20, 1895.

Mr. Albert K. Sailey,
Mohonk Lake, Ulster County, N.Y.

Dear Sir:

Yours of November 6th, containing a check for \$100 from the Mohonk Indian fund, to be used for the higher education of Edward Marsden, is received with many thanks. Wishing you a pleasant and restful winter after the labors and excitements of the summer I remain,

Very respectfully yours,

Sheldon Jackson.

General Agent of Education.

November 21, 1895.

Messrs. Claskey & Reynolds,
MacCarchick Seminary,
160 W. Halstead Street.
Chicago, Ill.

Dear Sirs:

Your letter of the 19th is received, and I am very glad to find that Alaska is upon your hearts. I send you the information for which you ask. The drawbacks to mission work in Southeastern Alaska are the influence of low-down white men and intoxicating liquors, introduced by them. In Southeastern Alaska you can procure a mail and supplies twice a month, throughout the entire year; however, the mission station at Hoonah is 60 miles from the post office and the missionaries only occasionally send for their mail. I do not know of any way by which you can spend next summer in that region. I take it for granted, by your asking that question that you are in the middle class; am I correct? Mr. Hayser of the Seminary has spent a summer in Alaska, where his mother is a Missionary, he can give you some information, I will be very glad to hear from you at any time.

Very respectfully yours,

Sheldon Jackson
General Agent of Education.

November 22, 1895.

Rev. R. G. McNiece, D.D.,
207 E. 2nd. South Street,
Salt Lake City, Utah.

My dear Doctor

Yours of November 15th is received, and I am glad to hear that Mr. Robert Walker and Mr. H. G. MacMillan have been added to the Board of Trustees. I hope that ultimately two or three congregationalists can be added to the Board and that we will be able to purchase their Hammond Academy. It will make a good building for our medical and law departments. In negotiating for the property, I think that they should let it go at the amount of money put in by their college Aid Society, or in other words, it is fair to repay the denominational money from abroad. Land or money contributed by citizens of Utah should not be counted in transferring the property.

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Very truly yours,

Sheldon Jackson
General Agent of Education.

November 25, 1895.

Rev. J. P. E. Kumler,
Pittsburg, Pa.

My dear Brother:

After my return to Washington last week, I heard again from Salt Lake and the distress of the Collegiate Institution is greater than I know of when I saw you. Please, ask your good wife to urge the ladies for me to give the money sent in for Utah towards the salaries of the ladies teaching in the institution. Something has got to be done, or that important academy must be closed for the present. The more that I learn about the situation the more desperate I feel. If the money is sent to the Women's Executive Committee, please, have it tied up so that they can not use it for any other purpose than to relieve those teachers. You remember that my plea and yours were for them and the money that is sent in will be on account of that plea. There are two ladies at Salt Lake under appointment, who are in charge of the Salt Lake Home, their salaries are provided for, but the salaries that we need help for are the teachers in the Collegiate Institute. Please let us hear from you and also the amount which is sent in for Utah.

Kind regards to all.

Very respectfully yours,

Sheldon Jackson
General Agent of Education.

November 25, 1895.

Mrs. Richard S. Holmes,
Pittsburg, Penn.

My dear Madam:

Since visiting you I have had further advises from Salt Lake and the distress of the teachers there is deepening. We have got to secure their help in some way or that important school of the Church in Utah must be closed for the present. Please let me know what your ladies agreed to do with regard to their \$500 which they have in the treasury. I have been thinking that the address on Tuesday afternoon to the Missionary Society and one on Wednesday evening at the prayer meeting, would probably reach about the same people. If by a personal note of invitation the ladies that would attend the Tuesday meeting and ordinarily do not attend the Wednesday evening meeting, could be induced to come out to the Wednesday meeting, would it not be well to simply have the one address? However, if you prefer it, I am perfectly willing to give both addresses. Please, keep informed of the return to Shady Side of Mrs. Richard Hayes as it is very important for your husband and myself to see her concerning a memorial in Utah to her husband before she goes South.

Is it too much to ask you to join me in daily prayer that God will prepare her heart to do a great thing and provide a building for higher Christian education in Utah? With kind regards to your husband and family, I remain

Respectfully yours,

Sheldon Jackson
General Agent of Education

November 25, 1895.

Rev. R. C. McNiece,
Salt Lake City, Utah.

Dear Brother:

I have been asked so many questions concerning the status of the Collegiate Institute that I find I know very little about it. Will you, please, send me an itemized account of the situation: how many teachers are there, the salary of each, who pays for each. How much do you expect me to raise, where do you get the balance, if any? What is the present indebtedness for the furnishing of the building, who pays for that and how? What more is necessary for furnishing and what thoughts have you towards raising it? Please, send me all these items so that I can intelligibly answer those that are interested. How much do you expect from the Board of College Aid? I was told in New York that the Board of Home Missions would give you \$1000 upon condition that you raise another one thousand for teacher's salaries. By your last letter to General Eaton I see that you expect me to raise \$1000 for teacher's salaries at the Institute. Although the times are hard and the church is being pressed for the million dollar

fund, I have no doubt, with the blessing of God, that I can raise you the one thousand that you expect from me. It may not be right away, but you can count in it sometime between now and spring.

General Eaton is just returned to Washington.

Very truly yours,

Sheldon Jackson
General Agent of Education

December 30, 1895.

Miss Olga Hilton

Dear Friend:

Last Friday I went to Brooklyn and arranged for you to enter the Cooking Department of Pratt Institute. The term commences on Monday Jan. 8th. I would advise your ~~giving~~ going to New York on Friday of this week. Then you can look up a boarding house on Saturday and be ready for work on the following Monday.

When you arrive at the depot New York City, have the baggage transfer man check your trunk to Mr. D. R. James, 226 Gates Avenue, Brooklyn New York. You can yourself take the 3rd Ave. Elevated railway at the station and go down town, getting off at 18th st. From the station walk across west to Fifth Avenue, then up 5th Ave. to the corner of 20th St. and 5th Ave. where you will see a very tall marble building (No. 156 Fifth Ave.). That is the Presbyterian Mission House. You enter and take the elevator to the 7th floor. On the 7th floor inquire for Mrs. Pierson's room. (she is secretary of the Presbyterian Women's Executive Committee of Missions) and introduce yourself to her. In her office is a Miss Taft, who will take you over to Mrs. D. R. James (President of the Mission Society) Brooklyn, whose guest you will be for the night. You had better time your trip so as to arrive in New York, not later than one o'clock, as the Ladies all leave the Mission rooms by four o'clock. If ther at time you had write when you will reach them, Mrs. Pierson, Box 1 Station O New York and Mrs. D. R. James 226 Gates Ave. Brooklyn, N.Y.

If you need information between the New York depot and the Missions rooms inquire of the policemen, that you will see on the street.

Let me hear from you, what you do. The Lord bless and keep you.

Truly yours,

Sheldon Jackson

January 11, 1895.

Rev. R. G. McNiece,
207 East South 2d Street,
Salt Lake City, Utah.

My dear Sir:

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The college conferences in New York are dying out for want of success. At the last meeting of the committee no one took interest enough in it to come, except two Congregationalists from Boston. (the secretary and the ex-secretary of their college board) No one else seems to take any interest in the attempted consultation, and it is a foregone conclusion that nothing will be done. I certainly, with all my experience of such unions in the past, would not give a dollar for the college, if it should be made a union one. At the same time I am heartily in favor of giving the Congregationalists the proposed minority representation in the Board of Trustees, and think it would be a good policy to also allow them some of the Exsac^r professorships, it being understood that the Congregationalists would not have a constitutional right to them but that as circumstances might seem best, Professors should be selected who were congregationalists not giving them an inalienable right to any one of the professorships, as that would be to trammel the institution in the future, when the Congregationalists may have a separate constitution.

If their professors in the present institution are efficient and acceptable I would have no hesitation in voting to take them up in our institution. I think it will be a good plan for us if we can get their academy property for 25 thousand dollars to buy it; as you say, it will make a good school of mines.

I have had two applications from architects, one being from Mr. Smith who planned your collegiate building and was the architect of the new Presbyterian building in New York City. The other application was from a man in Puget Sound. Mr. T. Josenhans, Seattel Wash. I presume that you have architects in Salt Lake City who will also want a hand in it. We ought to give this matter consideration at once, and not wait until we want to commence the building, as it may take two or three monthh, or even longer to act wisely in the matter and secure the most approved plans. When you obtain a meeting of the Board of Trustees, or such of them as are in Salt Lake City, let me know the feeling with regard to the best method of securing a suitable pl n or plans for the buildings. I have asked General Eaton to give me a hint of all the buildings that would be needed for the fully equipped institution during the growth of fifty or a hundred years.

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Very respectfully yours,

Sheldon Jackson.

January 17, 1896.

Mr. Alvin C. Austin,
1000 North Halstead Street,
Chicago, Illinois.

Dear Sir:

Your letter of the 14th instant is received, and I am rejoiced to hear that you are to go to Hoonah. The conditions of the village are similar to those described in the "North Star" in 1892. Some two years ago the Rev. Mc. McFarland died, his wife and her sister, Mrs. Howell, have been holding the fort ever since. Mrs. Howell teaches the school and Mrs. McFarland preaches and keeps up the Sabbath school; they certainly need more help.

The people all speak the Klinget language; a few of the children have been taught some English in the schools, but not hearing English at home, they are diffident in using it. It is important that you should master the native language.

I think there is a small store at the place kept by a white man, but as that class of men usually live in adultery with native women, they are no help to the community, but on the contrary exert a bad influence.

As you go to Alaska you can stop at Seattle, Puget Sound, sufficiently long to arrange for your supplies. You will probably find it cheaper from time to time to order your supplies at Seattle and have them sent to you once or twice a year. The mail steamer does not call at Hoonah regularly, but when there is a certain amount of freight to be landed the boat calls. The result is that those who want freight wait until they have a sufficient amount of freight, the charges on which will pay the steamer for coming in.

Your post-office will be Juneau, sixty miles away by water; the mail is usually brought over by natives in their canoes for a small compensation.

There are about one hundred natives belonging to the church. They are usually at the village in winter, but in the spring scatter to their fishing places and to the mines for work during the summer. So that when you get the language you may find it important to follow them around from place to place.

There will be six English speaking people at the place, namely, the trader, Mrs. McFarland, and daughter, Mrs. Howell, yourself and wife.

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I will be very glad to answer the questions, as I can with regard to what is best for you to do.

Very truly yours,

Sheldon Jackson

February 1, 1896.

Rev. J. H. Condit,
Wapello, Iowa.

My dear Sir:

Your second letter was received several days ago but I was so pressed that I could not attend to it until now.

When I wrote you before I understood that the White Church at Juneau was arranged for and my letter had reference to the work in the native villages. The situation at Juneau is entirely different, it is the leading village of the country where white people reside. I suppose it has a population of 1500 white people; they have stores of all kinds, lawyers, physicians, a bank, and two regular lines of steamers from civilization; mail twice a month. There are, or have been three weekly newspapers. The Roman Catholics have a church, school and hospital. The Greek church has a church organization and building. The Presbyterians have two missions, one to the natives of which Rev. L. F. Jones of New Jersey is at the head. They have a church building, a good church organization and a home for training children. The second mission is for the white population. They have a log church building and a very small population, I see they reported two years ago 15 members, there is plenty of material for working up a good audience and a good church by the blessing of God. The community is what you would consider a very hard one, made up largely of miners. There is a good deal of gambling, drinking, Sabbath-breaking and immorality. There are two good schools carried on by the Government, one for whites and the other for natives. They have very healthy climate.

The Board of New York write me that they have offered you the place. I hope that the Lord will lead you to accept.

.....

Very sincerely yours,

Sheldon Jackson.

PRESBYTERIAN MISSIONS IN ALASKA.

Point Barrow.....

St. Lawrence Island. This large island is situated in the northern part of Bering Sea, almost under the Arctic Circle. In 1894 Mr. and Mrs. V. C. Gamble, of Wapello, Iowa, were landed and left there by the U.S. Revenue Cutter "Bear" after a long and perilous trip from San Francisco to Bering Straits on a whaler.

The house which had been built three years previous was found comfortable, and the work more pleasant than expected. The school grew in interest from the opening to the close. At first all ages and classes came, crowding the schoolroom to suffocation. To secure better results, the pupils were limited to the children and young men and women. They proved apt scholars and took a pride out of school, in airing their English, repeating to their parents

and friends the English name of familiar objects. There was also no difficulty in preserving discipline, the younger people seemingly not knowing how to act disrespectfully to their elders. After school the teachers frequently accompanied the pupils out upon the ice, climbing and sliding down the small icebergs or hillocks; sometimes out to a lake, where the skates of the teachers were an unfailing source of interest to the pupils. The year has been one of much success in the work. Last summer a good sewing machine and a cabinet organ were sent to the mission. Mr. and Mrs. Gamble sent by their annual mail a check for twenty-five dollars for the new Christian college in Utah. Point Barrow and St. Lawrence Island have a mail but once a year.

Hait

Haines. From St. Lawrence Island to Haines is a journey of about two thousand miles. At Haines is the ordinary force of workers; Rev. and Mrs. W. W. Warne, Miss A. M. Sheets, and Miss Fannie Willard (native). The sowing has been followed by the reaping and the teachers are rejoicing in an outpouring of God's Spirit upon the natives. The religious meetings are so crowded that all who would like, cannot attend. The greatest of a blessing necessitates an enlargement of the work. The school houses, used also for church, should be enlarged so as to hold from two hundred and fifty to three hundred. Also a consecrated layman and wife should be sent to relieve Mr. Warne of a portion of his several duties and give him more time for evangelistic work.

Hoonah. Here Mrs. John W. McFarland and Mrs. Mary Howell, two lone women, are holding the fort. They look after all the interests of the village, hear and settle disputes, care for the sick, keep school, and carry on all the religious meetings. This they have been doing for two years ago. They greatly need the help of a devoted minister, and the Board of Home Missions is now corresponding with a student at McCormick Seminary for the place.

Juneau. The workers in the native mission are Rev. and Mrs. C. F. Jones, Miss Sue Davis, Miss M. E. Gould, and Mrs. Frederick Moore (native). The Home, owing to the inability of the Woman's Executive Committee to supply the necessary support, has not been as full as usual. The progress of those left in it, however, has been encouraging. The attendance at church continues good, and every Communion sees new ones coming in and making a public profession of their faith in Christ and commencing a Christian life.

The white church is still without a pastor. There is a good probability, however that one will be sent this coming spring. It is a very needy and important field, Rev. Mr. Jones, addition to his work for the natives, is doing what he can, in holding services and looking after the interests of the white population.

Sitka. This central mission station continues to make progress from year to year. At the present time Mr. Austin writes that a very gracious revival is in progress, and a large number have been received into the church on profession of faith. The native church now numbers over six hundred communicants.

The attendance at the industrial school is smaller than usual, as over fifty pupils had to be sent away last year on account of scarcity of funds. If the Church at large could see the result of sending away these immortal beings, just coming to a knowledge of

the light, the treasury would be filled to overflowing, even in these hard times. Some of the girls sent away were sold by their friends, one to a Chinaman. Rev. A. E. Austin continues pastor of both the native and white churches, and Mr. U. P. Shull is Superintendent of the industrial school. Professor Shull has an efficient corps of thirteen godly men and women to assist him in the school. Messrs. Shyall, Asutin, and Wilbur issue a small monthly paper called the "North Star" that should be in every family in the Church.

Fort Wrangell. This oldest mission station has had many reverses and drawbacks during its existence, but Rev. and Mrs. Clarence *Twining* are throwing ~~and~~ bravely toiling away. The home has been closed from want of funds. Dr. Twining published a small quarterly, the "Northern Light" which is full of missionary news. If those who complain of want of material to interest missionary meetings will subscribe for the "North Star" and the "Northern Light" they will be supplied with Alaska matter at least.

Jackson. The workers are Rev. and Mrs. J. L. Gould, Mrs. A. R. McFarland, and Miss A. J. Manning. Miss C. Bazer was transferred last fall from the mission to the Government school. The Boys' Home last fall from the mission has been discontinued for the want of funds. This is an important field.

Saxman. For seventeen years past the Cape Fox and Port Tongass natives have been clamoring for a missionary. They were so few in number that the Church would not be justified in establishing two missions. They were informed however, that if the two tribes would settle in one place, their request would be granted.

To assist in bringing this about, in the early winter of 1886, Mr. S. Saxman, Mr. Louis Paul, and a Mr. Edgar, started to select a suitable place. They were lost at sea in a storm, and for a time the whole matter dropped. In 1894 the two tribes again became clamorous for a missionary, and on the 4th and 5th of July 1895, I held a convention with them on the subject. A site was selected and the people agreed to abandon their present villages and build upon the new site in order to have a school and church privileges. In moving to the new place they sign a paper, similar to that required for settlement in Metakaitla, and which is in effect that no intoxicating liquors shall be brought into the villages, none of their former heathen customs, dances, rites, etc. shall be practiced, that when sick they will not apply to a Shaman and that they will attend church, school, etc.

Mr. James W. Young with Henry Phillips as interpreter and assistant is in charge of the Government school. A concentered minister and wife will here find a door of usefulness wide open—a ready field where the people are hungry for the Gospel, and an opportunity to mould the destinies of two tribes and bring them out of heathen darkness and barbarism into the marvelous light and joy of a Christian civilization. The new station has been named Saxman.

Klawack. This station is still closed for want of funds. Miss A. Kilsey of Fort Wrangell, taught the school for three months during the last summer. Rev. Mr. Gould of Jackson, has occasionally given the place some attention, and with much encouragement.

THE WORK OF OTHER CHURCHES IN ALASKA.

By Sheldon Jackson, D.D., United States General Agent
of Education in Alaska.

American Missionary Association. Their one station is at Cape Prince of Wales (Bering Straits). The missionaries are Mr. and Mrs. T. F. Lope. In many ways the past years has been the most successful and prosperous of their work. The average daily attendance at school was 108. In March last, assisted by Mr. David Johnson, of the Swedish mission of Unalaklik, special religious meetings were held and a number of the Eskimos claimed conversion.

In the fall of 1894 the mission was given 115 head of reindeer, which in the fall of 1895 has increased to 174. Last fall Mr. and Mrs. Lope returned to the States for rest, their station being occupied by Rev. Thomas Hann and wife.

Swedish Evangelical Union Mission. The Swedes have four stations; Golvin Bay, in charge of Rev. August Anderson, Rev. and Mrs. N. O. Hultberg, and Mr. Frank Kameroff; Unalaklik, in charge of Rev. and Mrs. A. E. Karlson; Mr. David Johnson, Miss Hanna Svenson, and Miss Malvina Johnson. Unalaklik is their leading and most successful station; a large school has been gathered together, and a number have been baptized. During the year a third station on Norton Sound has been established at Kaugekosook. The fourth station is at Yakutat in southeastern Alaska, and is in charge of Rev. and Mrs. Albin Johnson, Rev. E. V. Hendricksen, and Miss Selma Peterson at Yakutat they have a small mission home, a large church, used also for school purposes, and a saw-mill.

Protestant Episcopal Church. Their northernmost school is at Point Hope, upon the Arctic coast of Alaska. Dr. J. B. Driggs, who has been in charge since 1890, this last fall returned to the states for a vacation, his place being supplied by Rev. E. H. Edson, who went up in the summer of 1894.

Leaving the coast and passing inland to the Yukon River is Christ's Mission at Tavik, four hundred miles from the mouth of the river. The missionaries are Rev. and Mrs. J. W. Chapman, Mary V. Glenton, M.D., and Miss B. Wa. Sabine.

Four hundred miles farther up the Yukon is St. James Mission at Fort Adams, in charge of Rev. and Mrs. Jules L. Prevost. Upon the Yukon River and tributary streams the Episcopal Mission claims over one thousand baptized members. Some bring their dead as far as three hundred miles to be buried at the mission, and some are reported as coming four hundred miles for religious instruction.

Moravian Missions. The Moravian missions among the Eskimos are the most successful in all Alaska. There are three stations upon the Kuskokwim River, and one at the mouth of the Nushagak River. The central mission on the Kuskokwim is at Bethel, where are stationed Rev. and Mrs. J. W. Kilbuck, Mr. and Mrs. Helmick, and Miss M. Mack. Upon the upper portion of the river are Rev. and Mrs. Ernest Weber, Miss P. King, a trained nurse, and Mr. David Skuvink, native missionary at Ougavik. While at the mouth of the river is Quinhaha, with George Nukachluk, a native, in charge. At Carmel are stationed Rev. and Mrs. Schoechart, and Misses Mary and

Emma Huber. In August last there was a conference at Bethel of twenty-one native missionaries and "Helpers" besides the white missionaries, to lay out more systematic and aggressive work. Last winter twenty-six members were added to the church at Ougavig, thirteen at Carmel, and a number at Bethel. One of the Native (Eskimo) helpers has invented hieroglyphics of his own, whereby to write down the Gospel narratives in place of an Eskimo alphabet. It is expected that Rev. and Mrs. Killbuck will come home next fall for rest.

Methodist Episcopal. The Woman's Home Missionary Society have a large and successful mission home at Unalaska in charge of Miss Agnes I. Soule, principal and Miss Mellor, assistant. During the past year a large and comfortable two-story building has been erected, and the mission is looking forward to greater successes. Mr. John A. Tuck, who with his devoted wife gave so many years of sacrifice to the Home, is now principal of the Government school at the same place.

Baptist Missions. The Woman's Baptist Home Missionary Society have during the year strengthened their work at Wood Island by sending to that station Rev. and Mrs. C. P. Coe, Miss Lula Goodchild, and Miss Hattie Shaw. The success that has crowned their efforts since the finishing of the Home Building and its immediate filling up with Aleute and Creole children, is creating much enthusiasm in the Church.

Roman Catholics. The Roman Catholics have ten Jesuit priests six lay brothers, and twelve sisters, of the Order of Saint Ann in Alaska. They have a church, school, and hospital at Juneau in southeast Alaska, and five stations along the lower valley of the Yukon River.

Russo-Greek Church. The Russian Church has numerous stations along the southern coast of Alaska, with one on the Nushagak River, one upon the Yukon, and one at St. Michael.

February 7, 1896.

Rev. B. L. Agnew, D.D.,
1324 N. Broad St. Philadelphia, Pa.

My dear Doctor:

Yours of February 6th is received. I have positive engagements in Dr. John Hall's church on the 23d, Carlisle on the 26th and 27th, and at the monster Home Mission meeting on New York on March 3d and at the annual meeting of the Woman's Presbyterian Association at Troy on April 1st and 2d. Other than these my dates are free for the Philadelphia pastors to arrange meetings to suit themselves. The Missionary Society in New York wishes me to speak on the crisis of Missions in Utah at all the meetings. I can give you three or four evenings one after the other, or can come over on as many successive weeks to reach your leading churches, or the leading centers of your city. It would seem to me that the raising of money would come easier through a collection and card subscription, all then would get the benefit of the information and they would give whose hearts

God would touch. It seems to me that an address delivered in three or four places ought to reach the larger portion of our Presbyterian element, but I will leave that a good deal to your committee.

Very respectfully,

Sheldon Jackson.

February 13, 1896.

Dr. R. C. Dixon,
Haswell Institute,
Lawrence, Kansas.

Dear Sir:

Captain Pratt, of Carlisle, has very kindly forwarded me a copy of your letter concerned Flora Campbell. I will write Flora shortly, as the Captain has already done. I would like your opinion as to whether the singer that is influencing Flora to go on the stage is nominally a Christian, and whether she could be reached by a personal appeal to herself to arouse her to a sense of the damage she is doing. Do you think it would be better to write to her direct, or to write to her pastor and have him see her. Of course I will not involve you in any correspondence that I will make with any parties at Lawrence. Please let me have your opinion promptly, and give me the name of the lady and her address, and also the name and address of the minister.

Very respectfully yours,

Sheldon Jackson.

THE RELATION OF THE REINDEER INDUSTRY TO THE
DEVELOPMENT OF CENTRAL AND WESTERN ALASKA.

There are in northern, Central and western Alaska at a moderate estimate 400,000 square miles of territory, that are unadapted to agriculture or the raising of cattle, and is without an adequate food supply for the Eskimo inhabitants or the white miners and others, who are now penetrating it, in search of gold or trade. But that whole region is supplied with a long fibrous white moss (*Cladonia rangiferina*), which is the natural food of the reindeer. This is capable of becoming food and clothing for men, only by its transformation into reindeer meat and furs.

The best results in the breeding of reindeer and the most complete statistics concerning the same, are found in Lapland (Norway and Sweden). Taking that region as a basis, we find in Lapland 14000 square miles containing 322,568 head of reindeer. This gives an average of 23 head of deer to the square mile. Applying this ratio to the 400,000 square miles of Arctic and sub-arctic Alaska.

where similar conditions prevail and we have as the result that Alaska is capable of sustaining nine millions two hundred thousand reindeer.

In Lapland (Sweden) reindeer are worth about ~~xxx~~ \$9 per head. Apply this to Alaska and we have a valuation of \$82,200,000.

This makes possible the opening up of that vast and under old mettons almost inaccessible region to white settlers and civilization.

The original purpose in 1890 in introducing domestic reindeer into Alaska was to provide a new and more permanent food supply for the half famishing Eskimo.

Since then the discovery of large and valuable gold deposits upon the streams of the Arctic and Subarctic Alaska has made the introduction of the domestic reindeer a necessity for the white man as well as the Eskimo.

Previous to the discovery of gold there was nothing to attract the white man to that region, but a few furs, but with the knowledge of valuable gold deposits thousands will there make a home, and villages are already springing into existence. Groceries, broadstuffs etc, and are imported in from the outside.

Steamers plying upon the Yukon River carry these supplies to the mouths of the gold bearing streams, but the mines are often many miles up the unattigable creeks. Already great difficulty is experienced in securing by dog-team transportation and packing sufficient food to sustain the miners. On this account many are compelled to leave the mines each fall. Reindeer transportation would relieve this condition.

With the development of the mines and the growth of settlements hundreds of miles apart, the necessity is created for a speedy means of intercommunication.

There are no roads in that country and the prevailing conditions will prevent their being made for many years to come.

Travelling at present is by dog-team, which is from 15 to 25 miles a day. And in many sections they can not be used at all, as they can not carry with them a sufficient supply of food to subsist the teams enroute.

But with the reindeer from 50 to 90 miles a day can be made, and at night the reindeer turned out to browse for themselves. They are essential to bind together the isolated settlements and growing centres of American civilization in that wild north land and render possible the development of the rich gold mines and the support of hundreds of thousands of handy miners.

February 20, 1896.

Mrs. Helen Sinclair Robinson,
 Makawell, Kanad;
 Hawaii Islands.

My Dear Friend:

I mail you some new reports with regard to mission work in Alaska. Just now the storm center of mission work in the United States is in Utah, and while I need a good deal of money for the work in Alaska and others need a good deal of money for Christian work in others parts of the country, yet I am free to say as a Christian man looking over the whole field that Utah needs money more urgently than any other one section. Previous to this the churches have recognized the need of maintaining missions in Utah, but the fact that it has been committed as a separate State has misled many to believe that the same urgency for missions did not exist, but really it exists to a greater degree. Previous to statehood all Legislation of the territorial legislature was subject to a veto pendant of Congress; now the state legislature is entirely independent of Congress and four-fifths of all the voters and probably three-fourths all the members of the legislature are subject to the dictation of the president of the Mormon Church. You will notice that they have control in that region. They are pushing out of the state university and state agricultural college, which because state schools are supposed to be unsectarian, all Gentile teachers and placing in their stead Mormon teachers. The president of the University not long since testified in court under oath that he considered it his duty to teach all the young men and women in his institution that polygamy was an ordinance of God. Many have been led to believe falsely that polygamy was dead, but the best informed of the missionaries feel and the Normons have boasted, where they thought they were safe in doing so, that it is fully alive and its practical operations will commence with the new statehood. They control all but three of the sheriffs in the whole state and all of the judges of the courts are all elected by Mormon votes, and while they cannot change the Edmunds law yet they can make it non-operative by ignoring it and declining to prosecute polygamists under it. Under these circumstances we have a great struggle to maintain Christian schools which are the only power under God for leavening the Mormon children out of the beastly doctrines of the church of their parents. There are some eight or ten thousand children in the mission schools of the several Protestant denominations and I am now making a desperate effort to keep in existence the Salt Lake Collegiate Institute which furnishes them an education beyond that of the church school, and also to establish a college for higher education upon an evangelical Christian seed.

If the Lord disposes your heart and that of any of your friends to help in this matter please send me a check for whatever amount you can raise which shall be used for Christian education in Utah.

Please remember me very kindly to the friends I met in your party on the Alaska steamer.

Very respectfully yours,

Sheldon Jackson.

February 20, 1896.

Miss Flora Campbell,
Haskell Institute,
Lawrence, Kansas.

My dear Friend:

I am astonished to learn that you have resigned your position as teacher in order to upon the stage. I think there must be some mistake about it; I cannot conceive how you could do such an unwise thing. If it shall prove to be true, it will bring great sadness to Mrs. Shepard and all your friends. You have not had the experience of older persons that have seen more of the world and therefore you cannot realize what a dangerous step you are taking. When you passed the civil service examination and secured a position as teacher with a salary better than Miss Kelsey or McAvoy or McFarland or any of the missionary ladies received in Alaska, your friends greatly rejoiced. We thought you would have a chance to get experience at teaching in the States, and ultimately be preparing to back to Alaska and assist in the civilization and education of your people, but for you to go on the stage or engage with a travelling troupe or show simply means sooner or later unless God shows you the danger, your moral ruin. My heart is very heavy for you. No white parent who is a guardian and has any regard for his own daughter would allow them to take that step; and I feel for you in this matter as I would feel for one of my own daughters. I hope if it is true that you have actually sent in your resignation and you will rescind it before it is too late. As you value the good will and affection of the friends that have been trying to help you through these years; as you want to have the reproach of the unlearned man that say you cannot educate and save an Alaskan girl, that their education is only making them more attractive ~~men~~ to white men as distresses; and you wish to save the Church the disgrace of having the world point its finger at those whom the church has taken out of heathenism and brought into civilization only that they should go to ruin with greater light and knowledge, or far more important, as you value your own soul, let me plead with you to keep away from the stage, keep away from any show; receive no advice from those who are not living earnest Christian lives themselves. The people that are advising you to the course you are said to take, would never have given one delay to have taken you up in your early days and educate you. no matter how smoothly they may talk to you ~~now~~ now and how friendly they may seem, they are your worse enemies. Satan is ~~is~~ using them to try to bring about your ruin. The people that have denied themselves and that have year after year contributed to your education urge you with all their power to teaching or some other reputable work. Do not be deceived by the flattery or those who will use you a little while and then when you are ruined they go off and let you starve. I can only thus plead with you and continue to pray for you, that God will keep you from the danger that now threatens you.

Your sorrowing friend,

Sheldon Jackson.

Mr. President and Fellow Presbyterians:-

.....

The Rev. Dr. Beeman, that famous Presbyterian war-horse, said, "I have been to the great West; I have seen our vast numbers of children there, and I have charged my soul before God, never to forget them. Better that this right-hand forget its cunning or this tongue cleave to the roof of my mouth. If the West is destroyed for lack of the Gospel, while we have in our hands the power of averting that doom, God will by and by say to us: 'The voice of thy brother's blood crieth to thee from the ground,' and it will be a fearful cry, for it would go up to heaven amid the convulsions of this Republic, the sacrifice, of four liberties, and the loss of our homes."

These quotations might be continued indefinitely, but after all that has been said on anniversary platforms by men of broad views and deep feelings, or printed in society reports and religious papers, it is still doubtful whether any one fully appreciates the extent and urgency of the work. The father of our Dr. Cuyler, once made a trip to Chicago, in attempting to describe his sensations before an audience became utterly lost for language and only exclaimed, "I am amazed, I am amazed!" Indeed I think it is impossible for the human mind to grasp the subject fully or the human speech to adequately express it. In a lesser degree, of course, but with reverence be it said as it is said of heaven, 'Eye of man to conceive' the magnitude of the work of evangelizing this continent. In the presence of a broad minded, intelligent audience like this, I need but refer to the wonderful resources, development and progress made by the country East of the Allegheny mountains along our Atlantic border; I need but mention that wonderful valley of the Mississippi, stretching from the Allegheny 1500 miles across to the summit of the Rocky mountains and extending from Canada to the Gulf of Mexico, a great empire with agricultural resources and fertility equal to the far famed valley of the Nile or the land of Goshen in their prosperous days. I need but call your attention to that western stretch of mountain ranges from south to north across our whole country from the Rocky Mountains over one thousand miles to the Pacific, that old source of gold and silver, beyond which the gold of Sheba is a mere drop in the bucket; gold and silver beyond the dreams of Pizarro, Cortez, or any other Spanish free-booter. I need but call your attention to its wonderful location on the globe midway between the civilization of Europe and the barbarism of Africa upon the one side and the oriental civilizations of Asia and the sea upon the other. I need but call to your remembrance the wonderful foundations which were laid at an early day for the settlement of this country that apparently in the providence of God he kept this great land that we call our own closed to the world's history until he could prepare a marvelous people to occupy it; and when the time became ripe for disclosing it we find Him passing through the civilizations of Europe and culling out the choicest spirits, the most intelligent of its people, and the most consecrated to lay the foundations of government in this land. Taking the glorious Huguenot farther from scenes of persecution and death in his loved France, the brave old Hollander, sturdy in his faith, whom the papal power of Europe could not crush in his own faith.

.....

Had I commenced 38 years ago to preserve the letters sent from eastern anguished parents to me as a missionary in the West to look up and send some tidings of their lost ones, these letters would to-day form a volume of the like which is probably not in existence; a volumex filled with the great hidden heart sorrow of thousands of lives. If your children wrote you from the West that they were in want of money how eagerly your love would, if necessary sacrifice your own necessities to relieve theirs.

Home Missions reaches the prodigal; home missions cares for the lost, saveth the lost and shelters the absent ones.

Again Home Missions is the cause of your Saviour, above country, above relationship; is the cause of the Lord Jesus Christ who thought he was rich for the sake of saving a lost race, renounced his riches and became poor, renounced the adoration of a throne and weekly endured the jeers and insults of the race that he came to save, in the possession of his atoning love to provide a rescue. Let me then in his name plead with you to-night as his steward to come up to his help in this crisis of the church, and as to-night you come with your offering to Him, remember that as of old the Saviour stood over against the treasury so to-night He is looking into your heart noticing the various emotions that are struggling there for the mastery, ~~you~~ you will see and note your offering; will recognize and reward your sacrifices. The ambassadors of your Saviour are in wait and the day is coming when you will hear him say "In as much as ye did it, or did it not, unto one of the least of my servants ye did it, or did it not, unto to me." And in accordance with your doing will be your condemnation or the welcome plaudit, "Enter into the joy of thy Lord."

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March 6, 1896.

Mr. A. C. Austin,
1060 Halstead North Street,
Chicago, Ill.

Dear Sir:

Your letter of March 2d is received. I would recommend that you have the Junior Endeavor Society of Paw Paw, Illinois, give their money for Alaska as a special gift for work at Eoonah, as knowing you they will be more interested to have it expended where you go.

I am sorry to say that at present you will have very cramped room at Eoonah. There is only one residence building connected with the mission there are two medium sized and two small rooms down stairs, they will probably be all the room that you will have at first. Up stairs is an attic where will have to be fitted up for Mrs. J. W. McFarland and her daughter. Both you and Mrs. McFarland will have to practice and grace the forbearance as there must necessarily be some little annoyances. I hope, however, that the finance of the Board will improve in the course of a year or two that another residence may be built.

.... ;....

March 11, 1896.

Mr. and Mrs. Geo. A. Castlemann,

My dear Friends:

I want to interest you in the mission work in Utah.

The thoughtful American citizens feel that Mormonism is a menace to our republic and if unchecked will yet give us trouble, besides being a blot upon our civilization. And I think that all thoughtful people will acknowledge that the most efficient method of dealing with the question, is by educating the coming generation out of degrading and soul destroying doctrines, and bringing the Mormon youth into the purer light of our Christian Civilization. To accomplish this Mission schools and academies have been established and sustained among that people with great success.

But now a crisis has arisen. 1st from diminished funds contributed for mission purposes. and 2nd from admitting Utah as a state. Owing to the want of funds the Mission Board has been compelled to close seven schools, and turn scores of Mormon Children, who were beginning to get some light and knowledge, back to the defiling doctrines and filthy practices of their fathers.

And statehood has relieved the Mormons from the fear of prosecution and punishment through the Edmunds act for polygamy. As four out of every five voters in that new state are Mormons, they have everything their own way. And a knowledge of their power makes them more determined in their opposition to Mission schools.

Indeed Utah is to-day the "storm centre" of Home Missions. When I was there, seeing this condition of things with my own eyes, I promised the workers, that I would stand by them and Plead for them with my friends. As the best Christian school in the Territory (Salt Lake) was in danger of being closed, I promised to raise among my friends the sum of three thousand to keep the academy going and two thousand for others Christians and Educational enterprises making \$5000 in all.

In this emergency I know not to whom else to look, but to the friends who have so generously helped me in the Alaska work. And therefore this letter to you, and I am therefore encouraged to do this, as Mrs. Castleman's father, once helped a Mormon girl to an education.

Dear Friends can you not send me \$500, \$250 or less for the Lord's work in Utah? There is no section of the country that has such urgent need just at this time.

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I can send Mrs. Castleman a letter by this mail concerning the Episcopal Mission on the Yukon River. The Lord bless you both.

Your Brother In Christ,

Sheldon Jackson.

March 12, 1896.

My dear Mrs. Shepard:

I have been intending to write you ever since I got back from Alaska, but the fact is you were out of the country and not having your European address had delayed my doing so until the present. Alaska trip of last year was usually successful. Mr. and Mrs. Gambell who had spent their first year alone on St. Lawrence Island in the northern end of Bering Sea, reported a very successful year, and a very happy year. They are enthusiastic over their work, and do not seem to mind their separation from the outside world. The Revenue Cutter was unable to reach Point Barrow on account of the ice but Mr. Stevenson came down the coast about 100 miles to where the "Bear" was at anchor and secured his yearly mail. He will return to the States this coming summer, having erected and finished the Mission House at Point Barrow.. So far we have failed to find any missionary to take his place; quite a number have offered to go but when we investigated we found that they were not just the class that we wanted; either they had too many children or were too old, or not strong enough physically. Point Barrow is probably the hardest mission field in Alaska or the world and the man and his wife that there must be a piced couple. If we do not find some one during the next few weeks, when I go there this summer I will lock up mission premises for the coming year with the hope and prayer that during the year we may find some suitable person. In southeast Alaska I finished the stone museum building made of Portland cement and gravel, of which I wrote you last spring. I think it will introduce a new class of houses in that region; the natives never to wonder how we could make stone out of the gravel on their benches. You will be gratified to hear that there have been arrivals at Haines 20 among the Chilcats where 100 have come out upon the Lord's side at Juneau where about 20 have recieved into the church, and at Sitka where there have been 60 additions.

.....

As it is probable that Point Barrow will be closed for the present year, I will not need funds for that station, but in the place of it want very much to interest you in the crisis that has arisen in Utah. You know that I commenced nearly forty years ago on the frontier and started the Presbyterian work in Colorado, New Mexico, and Utah, Montana, and in fact all that Rocky Mountain country, and that I have kept up my interest in that work while engaged in Alaska. This being associated with the church work in all of relative needs, and it is my firm judgment, knowing all home mission work of our church in the United States that there is no field so needy or urgent as that to-day in Utah. All thoughtful American citizens must feel that Mormonism is a menace to our republic, and if unchecked will yet give us trouble, besides being a blot upon our civilization; and I think that all thoughtful people will also acknowledge that the most efficient method of dealing with the question is by educating the coming generation out of its degrading and soul destroying doctrines and bringing the Mormon young men and women into the purer light and knowledge of our Christian civilization. To accomplish this mission schools and academies have been established and stationed among that people with great success. But now a crisis has arisen 1st from diminished funds contributed for mission work, and 2nd from admitting Utah as a State. Owing to the want of funds the m

the Mission Board has been compelled to close seven schools and turn shores of Mormon children, who were beginning to get some light and knowledge, back to the defiling doctrines and filthy practices of their fathers. And state hood has relieved the Mormons from the fear of prosecution and punishment through the Edmunds Act for polygamy. As four out of five voters in that region are Mormons they have everything their way and a knowledge of their power makes them more determined in their opposition for mission schools. Indeed that is to-day the "storm center" of Home Missions. When I was there, seeing the condition of things with my own eyes, I promised the workers that I would stand by them and plead for them with my friends. As the best Christian school in the Territory (Salt Lake) was in danger of being closed, I promised to raise among my friends the sum of \$3000 to keep the Academy going, and \$2000 for their other Christian and Educational enterprises, making in all, \$5000.

In this emergency I know not to whom else to look but to you who by the blessing of God have so generously, nobly and unselfishly helped me in the work of the past. I am sorry that you are not within reach so that I could talk it over with you, but I hope that you will be able to send me a check for \$2000 to help keep the work going for which I am pledged in Utah. I will see that it passes through the hands of the Treasurer of the Woman's Home Missionary Society of Doctor Hall's Church, so that the Society can get credit for it before the Church. This will take the place of the \$2000 that you would otherwise have given to the work at Point Barrow, Alaska, for this year and it is a work in which your husband was very interested. As you probably know, upon your trip across the Continent, when you were at Salt Lake City, he gave them \$1000 for the commencement of a fund for a college upon a Christian basis under Presbyterian influences. That fund has been kept intact and will go towards the founding of the college, which we are now trying to get under way. It is a strange providence that should take the three largest lady-givers in the Presbyterian Church to the Valley of the Nile this winter being Yourself, Mrs. Cyrus McCormick and Mrs. William Thaw.

.....;

Sheldon Jackson.

March 12, 1896.

Mrs. William J. Schieffelin,
35 W 37th St., New York City.

My dear Mrs. Schieffelin:

.....;

I have just written to your mother in regard to the Alaska matters for this coming summer, and also with regard to Utah, and I want to thank you for the \$100 which you pledged for help of the young women in the Christian College we are starting in Utah.

.....

Very respectfully yours,

March 12, 1896.

Mrs. M. E. Cobb,
136 E 39th St., New York City.

My dear Mrs. Cobb:

Same as the matters concerning Utah in letter to Mrs. Shepard on page 145.

March 12, 1896.

Mrs. Helen Sinclair Robinson,
Makawell Kawai,
Hawaiian Islands.

My dear Friend:

Same as the matters concerning Utah in letter to Mrs. Shepard on page 145.

March 12, 1896.

Mrs. J. W. McFarland,
Hoonah, via Juneau, Alaska.

My dear Friend:

You will be gratified to learn that Rev. Mr. Alvia C. Austin, wife and two children, have been appointed to assist you at Hoonah. I greatly regret to say that probably they will be unable to put up a residence building at Hoonah this summer. I recognize the inconvenience that will be caused, both to yourself and Mr. Austin. I hope however, that it will be only one year, and that in the summer of 1897 we will be able to put up another building.

.....;

Very truly yours,

Sheldon Jackson.

March 12, 1896.

Miss Adeline F. Pettee,
Northfield Seminary,
East Northfield, Mass.

My dear Friend:

.....

Now with regard to Olga: After the money which Mrs. Shepard left is exhausted, I will advance money myself, expecting Mrs. Shepard will return it to me later on. I have given Olga permission to change her room from seven dollars to nine dollars, as she ought to have a sunny and comfortable warm room, which she had not at the other place. Before leaving for Alaska I will try to make all necessary arrangements for her return to Sitka and if Mrs. Shepard is not back in time will advance the money for travelling expenses. Olga will be appointed teacher of domestic science at Sitka; It will be a government position, but she is expected to live at the Mission where she will have a room, free of rent. It will be necessary for her to furnish her own room,. She will probably mess with the other teachers, which brings board down to about three dollars per week. She will have a room to herself, but as said before, unfurnished. We may have to advance her money out of her salary to enable her to purchase a stove, carpet, and bed-room set of plain furniture. Her cooking stove and utensils for school work will be supplied by the Government and all her pupils will probably be pupils from the mission school. She will receive a very warm welcome from the other teachers as they have been hoping for some years for just such a teacher and department of instruction.

Has Florence Campbell replied to your letter? I have received nothing from her.

Very truly yours,

Sheldon Jackson.

March 14, 1896.

Mrs. Ebert N. Monroe,
Tarryton, New York.

My dear Madam:

Same as the matters concerning Utah in letter to Mrs. Shepard on Page 145.

March 18, 1896.

Mr. W. B. Shirey,
McCormick's Seminary,
1080 Halstead E. St., Chicago Ill.

My dear Sir:

Your letter of March 15th is received. I want you to consider the matter of going to Saaman very carefully and prayerfully before you decide to go. In making up your mind you should remember that to secure the highest success you must expect to remain many years. Not but what you can come back occasionally to visit your friends and secure a rest, but it should be with the understanding and expectation to return to your field.

The population is entirely native. To secure their confidence and to be able to enter into their feelings and to advise with them in regard to temporal affairs, and above all to be able to convey intelligent religious instruction necessary to the salvation of their souls, it is important that you should learn the native language and of course every year that you remain among them you become more fluent in the language, grow in their confidence and increase your ability to serve the Master. To go for a few years is to partially unfit yourself for pastoral work and preaching among the white people, and to throw away all the command of the native language that you have gathered, with the affection of the people.

.....

Very truly yours,

Sheldon Jackson.

March 23, 1896.

Rev. Joseph McClain,
Salt Lake City, Utah.

My dear Brother:

Your letter to General Eaton, in his absence was handed to me, and I note what you say about laying out the land. The naming of the streets after colleges and college presidents is a happy thought. Allow me to suggest that among the presidents you remember Nott D.D. president of Union College, New York, for fifty years. Dr. Nott in his day was one of the greatest presidents in the United States, and a Presbyterian minister. He was president during my collegiate course, so that I would like to have him remembered among the others.

Intaking up the colleges after Yale and Harvard, would it not be well to take all the others from Presbyterian Colleges such as Princeton, Lafayette, Wooster, Hanover, McAllister, etc., and also Dartmouth, which is General Eaton's college. If you think best among the college presidents you can put General Eaton, as he was president of Marietta College, Ohio.

.....

Very truly yours,

Sheldon Jackson.

April 1, 1896.

Mr. L. E. Irwin,
Chief of Police,
Kansas City, Mo.

Dear Sir:

Your telegram of this morning is received, in which you state that Flora Campbell has contracted a board bill of forty dollars which she says I will settle. I telegraphed answer as follows "Not responsible for Flora's debts. See letter for particulars."

In 1887 a friend of mine undertook the education of five Alaskan girls, of whom Flora Campbell was one. They were brought East at my friends' expenses and sent to Mr. Moody's Young Ladies Seminary at Northfield, Mass. After taking a course of several years at that place Flora was sent to New York State Normal School at Oswego to fit her to go back to Alaska as a teacher to her own people. While there, being unable to keep up in her classes, she concluded that her business was not teaching. She then expressed an interest in nursing, and after some months trial in the hospital connected with the Indiana Training School at Carlisle, Penn. she was sent to a school in connection with the Presbyterian Hospital of Philadelphia to receive instruction as a trained nurse, but her health gave out under that training.

She then passed the Civil Service Examination of the Government and was appointed a teacher at the Haskell Institute, Lawrence Kansas, at a salary of \$540 a year, forty dollars more than we are paying Christian White women as mission teachers in Alaska. When her friends heard that she had the stage craze they all wrote her most earnest letters not to resign her position as Government teacher, and tried to open her eyes as to the danger of going upon the stage.

You know her first experience in Kansas City, where she claims that the manager of the theater made dishonorable proposals to her. She wrote to some of her friends that she was penniless. They thought that he now had her eyes opened. I went to the Government Superintendent of Indian Schools, and Dr. Hailman at once said to return her to Haskell Institute, saying that he would reappoint her as soon as there was a vacancy among the teachers. Her friends supposed that they had gotten her a position again, but it seems it that she refused to return to Haskell, and signed a contract with the manager of the "Merry World" for a two months engagement at \$25 per week. As she has repudiated all the control of her friends on the plea of being of age, and is pursuing a course that they know to be ruinous of course they are not responsible in any way for her actions or her debts.

When she went into the Government service as teacher the kind friends who had been carrying her through her education felt that their work was done. There has never been any legal responsibility attached to them, but there was a kind of moral obligation growing out of their interest in humanity when they had once commenced to educate a child that they should carry on the education to completion, which in her case they did, and she started out in the world for herself.

The object of giving her a Christian education in the East was to fit her for missionary work in Alaska, and if she had returned to Alaska she would have been given a position and salary that would have continued for her life time, conditioned of course upon her good behavior. If she had returned to Haskell after her trouble in Kansas City, although under no legal or moral obligation to do so, her friends, as a manifestation of their interest in her and in

Alaska schools, would probably have paid her indebtedness in your city. But as she persists in going on in the course that is so objectionable to those who have aided her, they cannot be expected to assist her. The girl is under contract for \$25 a week and can pay her own bills. Her course is a great sorrow and disappointment to the friends that have been carrying her through and spending money upon her for these years.

If there is anything in your power that can be done to disenchant her of the stage and cause her to return to her legitimate work, you will confer a favor upon her friends and her people. With such an example before benevolent people it will be a long time before they will give another Alaskan girl a chance for an education in the East, so that she is not only injuring herself, but she is injuring her race. In behalf of her friends I thank you for the interest you have taken in her case.

Very respectfully yours,

Sheldon Jackson.
United States General Agent
of Education in Alaska.

April 1, 1896.

Miss A. F. Pettee,
Ladies' Seminary, East Northfield, Mass.

My dear Friend:

Same as letter proceeding this.

Washington, D. C.,
April 4, 1896.

Alanson Trask, Esq.

My dear Sir:

You have so long taken such interest in important questions relating to our country and to the Master's Kingdom, and done so much to promote the best results during your long life, that I am sure you will pardon me for addressing you.

You have observed that Mormonism, the twin relic of barbarism on American soil, now enjoys statehood. You will see by the enclosed statement from the trustees of Sheldon Jackson College how the situation stands with reference to Christian education. Everything that is good for Utah must now depend upon the activity of local Christian educational influence. You understand how important a college is to the intelligent growth of these influences and the raising up of men and women for their defense in Utah. May I say word about the people and political relations of Mormonism which you as a patriotic citizen will appreciate?

In Utah, it may be said in general, Mormons are three to one of all other religious beliefs. The governor is a Mormon, a large majority of the legislature, three-fifths of the judges, sheriffs and constables of the state, and perhaps three-fifths of the teachers in all the schools of all grades from the kindergarten to the university. Now, under our Constitution they have the same privileges in enjoying and advocating their religion that any religionists have. Can they in their capacity either as citizens or as civil officers or teachers be expected to do anything against Mormonism? If not, how important that non-Mormons should have every aid in maintaining their struggle against the corrupting influences around them. But Mormons not only have this influence in Utah, they have a considerable vote in the surrounding states, enough to influence the balance of power in each state in selecting senators and representatives for the National Congress. How completely, therefore, can they nullify for the future any anti-Mormon influence in Congress.

Mormon leaders have changed their policy, and instead of expecting to control their followers through ignorance, are now, having so large a following, having under our Constitution the rights of any and all religionists, hoping to succeed at the bar of public opinion by training young men in their doctrines. How terrible and destructive these doctrines are, is in part set forth by the pages which I enclose, published by our Board of Home Missions.

Mormonism, perhaps, to-day commands a following of 200,000 in support of these doctrines. It has an active printing press, its missions are aggressive and distributed over our country and parts of Europe; its operations are directed by a secret conclave. What cause can come to you in these closing years of your useful life with a stronger appeal than this cause of Christianity against Mormonism in our own country; where can the struggle be more concentrated than in Salt Lake City, and what can more effectually crown the agencies against it than a Christian college? Can I be doing wrong then in asking you to make the question of aiding Sheldon Jackson College one of special consideration?

Very sincerely yours,

April 6, 1896.

Mrs. Mary C. De Vore,
% Mrs. S. L. McAfee,
Parkville, Mo.

My dear Friend:

Same as letter on sheet 26 of this volume. Matters concerning Florence Campbell.

ALASKA AND ITS MISSIONS.

By Sheldon Jackson D. D.
United States General Agent of Education
in Alaska.

The district of Alaska comprises from one fifth to one sixth of the entire area of the United States. The assertion that it contains 580,107 square miles gives no correct impression of its size. This is better obtained by a statement that the western point of Alaska is farther west of San Francisco than the most eastern point of Maine is east of that point. It is a region abounding in mineral resources, the largest gold mine and quartz mill on earth is in Alaska. It has mines of gold, silver, coal, zinc, copper, iron, and other metals; also crude petroleum. It has fisheries equal to any in the world, it has also the largest reserved lumber district of the United States.

The white population is still very small through there, although there is an influx of from two to three thousand white miners this present spring going to the gold mines upon Cook's Inlet and the Upper Yukon River. The great bulk of its population however, is comprised of four families of natives, occupying the Arctic, Bering Sea, and North Pacific Ocean Coasts of Alaska is the Eskimo family, along the great interior rivers is a branch of the Athabaskan Indians in the extreme southeastern corner of the country are ten tribes of Thlinget people. These three families are barbarians and heathen. Along the Aleutian Islands are the Aleuts, the fourth class of native people; these have been brought under Russian civilization.

The first evangelical services on the North Pacific coast were held in 1857 at Fort Simpson, British Columbia, by Mr. William Duncan, lay missionary of the Church Missionary Society of London. From the very first presentation of Gospel the people received it with open hearts. One of them afterwards, in a prayer meeting speaking of his experience said that he had been waiting many years for the light---that when a young man going out in his canoe fishing he would oftentimes look up to the sun and say to himself, "I wish I knew who made the sun", and then remembering the mysteries clustering around his own being would say, "I wish I knew who made me; I wish he who made the sun and made me would speak to me and tell me who he is, and what he wants me to do." It was a yearning of an untutored heart going out and feeling in the dark after God, a knowledge of whom the Christian Church has denied him and his fathers through generations.

From the commencement on the British coast, the work extended into Alaska, and in 1876 four native Christian young men from the Wesleyan Methodist Mission at Fort Simpson found work at Fort Wrangell Alaska and when the Sabbath came, refraining from work, as they had been taught at the mission, they held a prayer and conference meeting. This unusual thing created great excitement in the village and the following Sabbath the whole population came together to see and hear what the young men were doing and saying. It was the commencement of religious teaching in Alaska. In the fall as their work was nearly completed, one day sitting upon a log eating their noonday lunch, the conversation turned upon going home; when one of them said to Clah, who had been a class leader among them, "It is too bad we all go home; some one ought to stay here and teach and preach; you ought to stay here." But Clah responded that they knew he had to work

like the rest of them to eat something to eat and to wear. They finally concluded that, if Clah would remain the other three would return home and put all their earnings together, then divide the amount into four equal piles and give him one pile, or one fourth of all their earnings if he would remain as a missionary. This was the first missionary society in Alaska. Clah had had a very little training; he could with some difficulty read a little in the English Testament. He knew nothing about arithmetic, grammar or geography yet so great was the anxiety of the native population to learn, that he had 30 or 40 adult married pupils at school and upon the Lord's day telling the simple story of his own conversion Sabbath after Sabbath, led the whole native population in the village to renounce their heathenism. This revival attracted the attention of a clerk in the sutler's store, (not himself a Christian) who wrote letter to the United States asking for a minister to be sent to teach new converts more perfectly the way. This resulted, in 1877, in my going to Alaska and establishing the first mission and placing a widow lady, Mrs. A. R. McFarland, in charge with Clah as her interpreter and assistant. The following year, I was told to send through the Board of Home Missions of the Presbyterian Church, two ministers to that region and in the following ten years three additional ~~ministers~~ ministers. The work was so successful that it began to be noised about in the missionary magazines, and other missionary societies thought that they ought to have a hand in it. This opened up the prospect of having four or five leading missionary societies of the United ~~States~~ States all the work in the little corner of Alaska among a relatively small population. At that ~~time~~ time the two villages that were really known to the country and accessible with the mail once a month, were Sitka, the capital, and Fort Wrangell. To prevent the evil of allowing the several great denominations to compete with one another in a corner of the country, leaving the main part of the Territory without the Gospel, I secured the call, January 1880, of a meeting of the secretaries of the missionary societies of several denominations at the Methodist Mission Rooms, New York City. A U. S. Coast Survey map of Alaska was laid upon the table in sight of the secretaries; when they saw the size of the country and the proposed location of their missions in one corner, they realized that, that was not a wise economy of money or workers. As the Presbyterians had already several missions in southeast Alaska, by common consent that field was given to them. The Church of England had for forty years previous occupied the valley of the McKenzie River, north of the Arctic Circle. Their missionaries had often made preaching tours down the valley of the Porcupine and Yukon Rivers. The people were more or less acquainted with the liturgy, English Church. This led to the setting off the Yukon valley as the field of mission operations for the Episcopal Church of the United States. The Board of Mission of the Methodist Church selected the Aleutian Islands as their special field. The Baptists took Kodiak Island, and shores of Cook's Inlet, while the Moravians adopted the valleys of the Kuskokwin and Nushagak rivers. Afterwards the Swedish evangelical mission union of Chicago established missions at the head of Norton Sound, Bering Sea, and the Congregationalists at Cape Prince of Wales on the American side of Bering Strait. As the result of the conference we have this very wise and happy distribution of missionary force in Alaska. The Presbyterians occupy the Alexander Archipelago in southeast Alaska; 633 miles westward the Baptist mission; 633 miles west of the Baptist mission the center of the Methodist field at Unalakleet; 500 miles to the Northeast the Moravians; 500 miles north of the Mor

north of the Moravians the Episcopalians; 200 miles farther westward are the Congregationalists within 46 miles of the coast of Siberian.

The North Pacific Coast of Alaska has through the influence of the Japan current a mild winter of climate with perhaps a winter average of temperature like that of Richmond, Virginia, but north of the Pacific coast line of Alaska the thermometer reaches 75 degrees below every winter. As to communication with the outside world mail is received in southeast Alaska twice a month. From Sitka to Unalaska there is a monthly mail during the summer. North of the Aleutian Islands there is no regular mail communication at all; the teachers, missionaries and traders of that region receive as a rule, but one mail a year.

In 1890 a call came to establish mission and school among the Arctic Eskimo, and I took the invitation of the Commissioner of Education to the Moravians to undertake the work. Their mission board held two or three meetings and their young men were willing to go, but the questions of funds prevented their accepting the offer. The same offer was afterwards made to the Methodists, Baptists, Congregationalists and Presbyterian Missionary Societies, but they all declined to undertake it. The Protestant Episcopal missionary society agreed to take one station at Point Hope, afterwards the Presbyterians accepted a special gift of funds to establish a station at Point Barrow, and the Congregationalists at Bering Strait. A call was then made through the church papers of the different denominations for volunteer workers. But little was known of the habits of the barbarous Eskimo who occupied the region. The captains of the whalers who visited that section ridiculed the project, stating that the natives were so savage that they would kill the teachers; having but one mail communication with the distant world a year, and being a thousand miles from policeman or court or any earthly protection the missionaries would be wholly at the mercy of the native population. Upon this account ladies were not permitted to go. A man was selected for Point Barrow, another for Point Hope, and because it was considered particularly dangerous, two young men were sent to Cape Prince of Wales.

It can well be imagined that the first year was one of great anxiety to the missionary societies. Many said what a foolish thing to leave those missionaries there, some said that it was more than foolish, it was criminal; that we had no right to jeopardize any man's life by asking him to go into a region like that although it was noticed that when gold was discovered in central Alaska about that same time, 300 white men went in at their own charges and no remarks were made about its being foolish or criminal.

These Arctic missions were established in 1890. When, twelve months afterwards upon the Revenue Cutter "Bear" we came within sight of the mountains which shadowed the village at Cape Prince of Wales, all the officers got their field glasses and anxiously watched to detect the presence of the school building; when we saw that standing, we then watched to get the first indication that the missionaries were still living and well, and it was a great joy when we dropped anchor and they came aboard. Cape Prince of Wales has a population of about 600 Eskimos. Their children had never known an hour's restraint in their lives. They had never heard of or been a school until that season. Under the

the circumstances it was not supposed that many would attend school, and as the expense of transporting lumber and building material from San Francisco, three thousand miles away, was a considerable item, the school house had been built to hold out fifty. If in that population there had been an attendance of fifty, or even 20, it would have been considered a great success. Our surprise then can well be imagined when, in reply to our question, the teachers reported 345 in attendance, and an average daily attendance for the nine months, of 104. The second year the daily average was 106, and the third year, 146. The spirit of God had evidently ~~xxx~~ been moving upon that population causing them to desire to learn to read God's Word, for themselves.

After visiting the station at Cape Prince of Wales we went on to Point Hope. The missionary house, on account of water, had been erected two miles from the nearest houses in the native village, and we feared that in that region, with the thermometer, 40 or 50 degrees below zero in winter, and the wind oftentimes blowing a gale, it would be impossible for the children to attend school, travelling that distance. But there also we found that there had been a full attendance. Every child in the village between five and 21 years of age, except three married girls, had attended school with more or less regularity. We found the same eagerness to attend school when we reached Point Barrow, the northernmost point of the American continent, and probably the northernmost school and mission station on earth. These stations that have been so widely distributed throughout Alaska are meeting with great success. The Presbyterians Missionary Society has nine stations, seven churches, and about 900 native communicants. The Episcopal Society have three main stations and some 2,000 baptized natives. The Swedes have three churches with perhaps 60 to 70 native communicants. The Methodist Women's Home Missionary Society has a very successful mission school at Unalaska. The Moravians have four principal stations and two churches, with perhaps 100 communicants. The Women's Baptist Home Missionary Society has a large Mission school at Wood Island near Kodiak. The Roman Catholics have one school in southeast Alaska, and four upon the Lower waters of the Yukon River.

There is no section of the missionary field where the same amount of work has been secured great ~~ed~~ results in the conversion of souls and elevating of the native population than in Alaska.

THE BOARD OF HOME MISSIONS
of the

Presbyterian Church in the United States of America,
Fifth Avenue and Twentieth Street, New York.

April 8, 1896.

Rev. Sheldon Jackson, D. D.
Bureau of Education, Alaska Division
Washington, D. C.

My dear Brother:

I thought I told you personally, I certainly told Dr. Eaton personally, that I believed the Home Board would be very glad to use the money that may come from Mrs. Temple in the way indicated. All seemed to be of one mind in regard to it, but

then we can't pass a vote in the Board on it until the money comes. We do not know how much it is, we do not know when it will come. It is barely possible that none will come to our hands, but as soon as the money comes we shall consider the propriety of building a College Chapel at Salt Lake City, in connection with Sheldon Jackson College.

Yours fraternally,

(Signed) Wm. C. Roberts.

April 14, 1896.

Col. J. J. McCook,
120 Broadway, New York City.

My dear Sir:

Will it be convenient for you to see me on Tuesday, April 29th, at your office; or if more convenient I can come April 21st. In the mean time have one of your clerks draw up such a clause as will make my gift iron-clad to the Presbyterian Church. I am proposing to deed \$50,000 worth of real estate to the Trustees of the "Sheldon Jackson College," and I wish to insert a clause in the deed to the effect that, if the institution ever separates itself from the General Assembly of the Presbyterian Church in the United States of America, or if it drops the Bible as a regular study in its course, that the property is to be forfeited to the Presbyterian Board of Aid for Colleges and Academies; and if they fail to invest the property in a reasonable time in an institution of learning with the same conditions, to wit, that it is to be attached to the General Assembly of the Presbyterian Church in the United States of America, and to teach the Bible, then the property is to be finally revert to the Presbyterian Board of relief for disabled ministers and the widows and orphans of deceased ministers for the establishment or endowment of a home for aged and indigent ministers or their widows.

I do not know if a reversion can be secured, but if so these are my wishes to the matter. If we can only provide in a deed for one reversion then I would leave out the fourth board of aid for colleges, and give it to the disabled ministers' fund.

With kind regards to your wife and the Alexanders, I remain,

Respectfully yours,

Sheldon Jackson.

April 17, 1896.

Miss Flora Campbell,
Rosedale, Kansas.

My dear Friend:

Yours of the 13th instant is received. At the time of your writing, I do not think you had received a letter which I wrote to you, care of the Y.W.C.A. , Kansas City.

The more I consider the matter the more I feel that your place or work is in Alaska. Mrs. Shepard has said to me a great many times, "Now you will be sure the girls will work for their own people." It was for that especially that she so kindly and generously gave you your training, and now that God has touched your heart and given you the willingness to do mission work, and gives you pleasure in it, I think that you are prepared to do mission work among your own people.

I leave here on the 4th of May for Alaska and can be at Kansas City or Omaha on Friday the 8th, where I can pick you up and take you with me to Alaska. Please let me hear from you if you can be ready, and just where Rosedale is, and whether you will meet me at Kansas City, or if Rosedale is on the Kansas Pacific Railroad to Denver you can join the train at Rosedale.

Very respectfully yours,

Sheldon Jackson.

April 24, 1896.

Rev. Erskine W. White, D.D.,
Board of Church Erection,
156 Fifth Avenue, New York City.

Dear Sir:

Several years ago I built at my own expense a small chapel at Sitka, Alaska. Since then the church has become incorporated and has elected a Board of Trustees. I now desire to turn the property over to the Trustees or the Board of Church Erection for the use of the Presbyterian Church at Sitka. I enclose you a quit-claim deed which they drew up, but my wife thinks it better that a clause should be inserted securing it to the Presbyterian Church. Please have your legal advisor or clerk draw up such a quit-claim deed as you think best for the purpose, and return it to me for the signature of myself and wife.

We put it in the form of a quit-claim, because no one has a title to land in Alaska. If you have any doubt, or should wish to ask me any questions on the subject, I now expect to be in New York City next Tuesday, and will try to call at your office. If you should need me, leave word with the Board of Home Missions.

Very respectfully yours,

Sheldon Jackson.

May 4, 1896.

Miss Fannie Willard,
Haines, Mission, Chilkat, Alaska.

Dear Friend:

Your letter of April 8th is received, and I am very glad to hear that you are enjoying your work so much. There is nothing like the baptism of the Holy Spirit and Christian activity as the outgrowth of that baptism to make us happy; it is a foretaste of the heavenly work and heavenly happiness.

You are correct in believing that the failure of Alaskan pupils sent East will prevent others from being sent. I have had so much trouble with the Alaskan girls sent to Northfield and they have done so badly that I have made up my mind that it will be a long time before I will help another girl to come East from Alaska.

.....

Very truly yours,

Sheldon Jackson.

May 8, 1896.

Mrs. W. M. Holmes

Madam:

Yours of the 6th instant is received. I have been intending for some time to write you as the president of the Pennsylvania State Auxiliary to the Woman's Pennsylvania State Synodical Committee announcing the situation in Salt Lake City.

In meeting some of the Christian workers during the winter I have found that there is a misunderstanding with regard to things. Last year, when in Salt Lake City, I found that the Woman's Executive Committee of Home Missions, had concluded to help the College Institute no longer and there was a prospect that the Academy would be closed for want of funds. Dr. Winhard was sent to the Assembly with the expectation that he would influence the Committee and Board of Home Missions to continue support to the teachers. He succeeded only in part. I think the arrangement was that the Board of College Aid would give \$1,000 towards the salaries of the four teachers; the Woman's Executive Committee would give another \$1,000, but that was not sufficient to meet the expenses; secondly, that I agreed to pay the third thousand for them. It has been reported in various quarters that I paid that thousand dollars, and therefore the societies did not need to raise it. I have not paid any only agreed to try and raise it from the churches and societies. I have raised so far, \$777 of this. The First Liberty Church (Dr. Sumler) gave \$248, Mrs. E. M. Bigelow of Pittsburg, \$40, the ladies of the Shadyside Church, Pittsburg, have raised some and pledge altogether \$450, the Carlisle Presbyterian Church has given \$20. You will notice that all these sums have come from Pennsylvania. In addition I received \$14 from the ladies of the Troy Presbytery New York, and \$10 from the ladies of the Brick Church, New York.

In answer to an appeal Dr. John Hall's Church, New York City, have given something--- I do not know how much. If I had confined my efforts to raising the \$1,000 I would have probably succeeded but the Woman's Executive Committee asked me also to raise from Pennsylvania \$2,000 which was needed for furnishing the new building erected by the Ladies of Pennsylvania. This included heating lights and furniture. I have visited but three churches on the subject, Harrisburg gave me \$272, York gave me \$150, and a collection at Carlisle Presbytery secured \$31.92. I could just as well if I had made the appeal term in that way have secured the \$453.92 for October's support, which would have made more than the \$1,000 that I promised to try and raise. I could have visited, at some considerable sacrifice of time to myself, many other churches in Pennsylvania if the Woman's Executive Committee had opened the way for me, Mrs. Pierson's announcement in the May number of the Home Mission Monthly as to the Collegiate Institute, shows that she did not understand the situation as I did. She announced that they gave me permission to raise the money; I understand it that they requested me to do it, which is a very different thing.

Now as to the Collegiate Institute in general, I am told that for the years that the Institute has been supported in part by the Women, that it has not been under the control of the women to the same extent that other academies have been, such as those at Asheville, North Carolina, or Sitka, Alaska, or at Mt. Pleasant, Utah: that this semi-independent condition of the Collegiate Institute had made some feeling and friction at headquarters of the Executive Committee, so that when the times got hard and the debt pressed, and there was necessity for looping off expenses somewhere, they concluded that they would sever their connection with the Collegiate Institute, which they did last year. But under the representations which have since been made to them, as stated at the opening of the letter, they agreed to give one thousand dollars last year and then afterwards invited me to raise the next funds for furnishing the building. The Woman's Executive Committee, the Board of Home Missions, and the Church at large, fails to comprehend the true situation at Salt Lake City, there are two aspects of it, first, Salt Lake City is the key to all our work in Utah, if we disband our school work in Salt Lake City we may as well disband all over the Territory. Salt Lake is as prominently the head of all that region as Paris controls France, tourists crossing the continent see no other possible results of our work than that at Salt Lake City. It is the object lesson of the whole territory. So that we cannot give up Salt Lake City without greatly injuring on regarding all the balance of the work. Then, in the second place, the new statehood has brought on a condition of things that makes Christian work ~~xxxx~~ ten times harder in Utah than it has been any time during late years.

.....

Respectfully yours,

Sheldon Jackson.

November 9, 1896.

My dear Mrs. Shepard:

.....

You will remember that I wrote you last winter of the need of a \$50,000 for a building for the Christian College, which we are establishing in Utah.

That need is still unsupplied. If five of your family will contribute \$10,000 each, it will erect a substantial building which can be made a Memorial to your Mother.

As we receive young women as well as young men into the College, I would suggest that the building be a dormitory or College home for the young women.

There are 40,000 young women of school age in Utah, that are growing up under the baleful influences of Mormonism, that dethrones the Godhead, ruins the home and debases women to the level of a brute beast, 40,000 of the daughters of our own land that are steadily growing up to destruction. A number of them have been gathered into the primary, grammar and academic Mission Schools. Some of them have come through these schools to a saving knowledge of the Lord Jesus Christ. And on this account some of them have been disowned by their Mormon parents and the necessity is upon them of earning their own support. To do this more effectively many of them are struggling to secure a higher education. But such an education can not be obtained by them, unless they attend a college, away from Utah, which they are too poor to do, or go to a Mormon College, where every effort will be made to win them back to Mormonism.

To save the fruits of mission work and give the young people of Utah a chance for a higher education under Christian influences, this College is being established.

While it is under the control of the Presbyterian Church, it is non-sectarian. The purpose is to afford safe Christian instruction to the converts of all of the Christian denominations at work in that region.

In all the range of Mission work, I do not know where the same amount of money will accomplish more good humanity, or help build Christian character into a greater number of lives. There are no equal number of young women in all this broad land that have so hopeless and miserable a future before them as these Mormon girls. And surely it will more greatly honor Christ and honor the memory of your sainted mother to help where the need is the greatest. A Christian home for rescued Mormon girls will go on perpetuating the memory of your Mother long years after you and your children and children's children shall have passed to their heavenly reward. As successive generations of young women shall enjoy its shelter they will inquire concerning the life and character of Marie Louisa Kissan Vanderbilt, and in after years rehearse to their own children, how much of blessing that life was to them. Thus the beautiful Christian life of your Mother will be an inspiration and incentive to the higher life of thousands upon thousands. And her joy at the right hand of God can not help being greater, as from time to time the saved from Utah shall join that happy throng, and seeking out your Mother, shall tell her how they were hard beset and persecuted on earth, but they found shelter in the "Marie Louisa Kissan Vanderbilt Home" and were thus enabled to secure the Christian training and character that enabled them to give Christian lives and win the Christian crown.

When I see the work of time carried into eternity I envy those who have the means of setting in operation a train of glorious events that shall go on growing through all the endless ages of eternity.

Please make this a matter of prayer and then if you think best bring it before your brothers and sisters.

Your sympathizing friend,

Sheldon Jackson.

RELIGIOUS BELIEFS OF THE NATIVES
OF ALASKA.

By Sheldon Jackson, D. D.
United States General Agent of
Education in Alaska.

In Alaska are three native races, the Eskimo, who occupy the three great Ocean sides, of the island; the Atabapkin Indians, who occupy the interior, and the Thlinket and Hydah, who occupy the southeastern section, known as the Alexander archipelago. Widely scattered as they are, the extremes being 2,000 miles apart, dependent upon oral traditions for the transmitting of their religious faith, divided up into many small and antagonistic tribes each trying to outdo others in boasting of the exploits of their tribal heroes who have become deified after death, it is not strange that there should be a very wide divergence of beliefs in the different parts of the Territory, and a very vague holding of their beliefs. Yet in a general way, it can be said that the native races of that region have a common religion which may be described as polytheism, a belief in the supernatural enters into and controls their everyday life. If a hunter goes after game and succeeds he lays no claim to superior skill, but believes that a good spirit, or a supernatural power gave him his success. On the contrary, if he fails to secure game, the failure is ascribed to the influence of an evil spirit. Among the Thlingets of southeast Alaska the more intelligent claim a belief in an eternal and infinite being whom no one has seen, he is believed to be the universal judge, and the preserver and benefactor of those who serve him; but practically their supreme being is one whom they call Ankow, the Lord of the Tides, his control over the sea is absolute. Ankow was very jealous of his wife. Eight little red birds called Kum, were always around her. One day she spoke to a stranger, the little birds flew and told her jealous husband, who prepared to make a box to imprison his wife in. While he was doing this the children of his sister gathered around to look at her which made Ankow so angry that he killed them. His sister went to the seashore to weep over the loss of her children. A whale saw her and wanted to know the cause of her grief, and when she told him that her brother had killed her children he told her to swallow a small stone from the beach and drink some sea water. In eight months she had a son whom she hid from her brother. This boy was called Yatl, the Cow: Around him clusters the great body of their legends or mythology---At that time the sun and moon and stars.

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The practical worship of the people however is a species of demonology, a belief in good and evil spirits with a worship of the evil ones; all blessings and successes comes from the good spirits, all want of success, trials, sufferings, pain, sickness and death, come from the evil spirits. As the good spirits can only do good, very little attention is paid to them, but the Chinget lives his entire life in the fear of what the evil spirits will do to him, and in an attempt to propitiate them. This is called a wanism or the giving of offerings to evil spirits to prevent them from doing mischief to the offerer. In some form or other this system is found everywhere among barbarous tribes at a certain stage of intellectual advancements. It exists in Asia, Africa, America and the Islands of the Sea among the native races. It is said to have been the old religion of the Tartar race before the introduction of Buddhism. Paul describes this condition of things in 1st Corinthians, 10-20 when he declares "the things which the Gentiles sacrifice they sacrifice to devils and not to God." The one whose office it is to perform these rites is called a Shaman, or in our own newspaper phraseology, the "Indian Medicine Man", a class very similar to the sorcerer of the Bible. He claims to control not only the spirits but through the spirits human diseases and the elements of nature, holding in his hand success or misfortune, blessings or cursing. He claims to control a multitude of spirits for every one of which he has a name and in the employment of which he uses certain songs. His command is law; he has usually a mask to represent each spirit; he is set apart for his office from the day of his birth. There are certain things that he cannot eat and certain things that are required to be observed in order to preserve his power; and after his death the body is placed in a box upon a platform and not cremated as in the case of the death of an ordinary person. When a person is sick it is claimed that his Yekh or spirit has gone, catch it and return it to the body of the sick person by the medicine man, and then gets well. In the illustration we have a party of Shamans finding the spirit of a sick man in the skeleton of a "hau-man in the woods. Shamanism often leads to witchcraft and men, women and children are still being tortured to death as witches in the native villages that are separated from the white man's observation. Many instances have occurred since the advent of missions are in the mission schools of the churches are a number of boys and girls who would have been tortured to death if it had not been for the shelter and protection of the mission home. Among the tribes still unreached by the missionary can be found almost every form of heathen cruelty: infants are smothered whose parents do not earn to have the trouble of bringing them up; children are sold into slavery sometimes by their own relatives; young girls are sold as wives of old men; the chronic sick and aged are sometimes killed and men, women and children are tortured to death as witches by their relatives; and all this will continue until the Christian churches send the Gospel to every section of that great country.

The Totemic Columns which have frequently been looked upon as idols are not such but are usually history written in symbols. One form being of a genealogical character or tabel; another historical and a third burial. This latter being similar to gravestones and monuments among civilized people. It is contended however that occasionally there are images which are ethnological, perhaps similar to those in the illustration. Thereever the Gospel has been introduced the people have readily yielded to its claims and the wiping out of the remaining

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crualties of heathenism in Alaska depends upon the energy and speed with which Christian churches send in missionaries. The Woman's American Baptist Home Missionary Society have commenced a good work on Food Island near Kodiak. A substantial building has been erected and some thirty children, some of them orphans and waifs have been gathered in. This is a grand work so far as it goes, but instead of one there ought to be a number of such centers of religious influence.

December 2, 1896.

Mr. H. Richard Tarsh,
51 Washington Square, South,
New York, N.Y.

My dear Sir:

Yours of November 23d is received. With regard to your questions I would say that your salary will not reach you until the close of your year; or, in other words, August 1898, as there is but one mail a year to your place, and that is carried up by the Revenue Cutter which visits that region. Mr. Stevenson, your predecessor, has arranged with Messrs. S. Foster & Co., 28 California Street, San Francisco, by which they furnish him in the spring the supplies for a year; he then gives them an order on the Disbursing Clerk of the Department of the Interior to pay his salary to Mr. Foster. This enables the salary to be paid during the year. Mr. Stevenson also arranges with Mr. Foster to send down in the fall to Mr. Foster his list of supplies for the following year; then the next season (being the first opportunity) Mr. Foster sends the goods to Point Barrow. The same vessel that takes the goods brings out the order for the following year,---thus you order your goods ~~before~~ a year before you can receive them. You will notice that your salary comes from the Government and not the Mission Board, they are in no state to supply the money for a teacher if it were left to them. The Government will allow you \$500 towards expenses in reaching the field, but this I do not think will cover your entire expenses, --- the balance will have to be paid by yourself. I think I can secure an arrangement by which you and your wife will not be charged over \$100 each for fare from San Francisco to Point Barrow. I think that Dr. Roberts and the Woman's Executive Committee could interest the Church from which you and your wife go to provide you an outfit such as is usually provided to foreign missionaries. It will be best for you to buy your fur clothes at Point Barrow, or rather when you are at the Reindeer station on your way up, buy the reindeer skins, which you can have manufactured into clothing when you get there, and reindeer skins are cheaper at Bering Straits than at Point Barrow. It will be well to reach San Francisco a week before sailing.

The firm for you to deal with in San Francisco in the purchase of your supplies will be S. Foster & Co., 28 California St., San Francisco.

I send you a photograph of the house and a transcript of the interior arrangements.

I will be glad to answer further questions and before you go hope to have a personal interview with you when I can explain things more fully than is possible to do on paper.

Very respectfully yours,

Sheldon Jackson.

Enclosures.

December 15, 1896.

Miss Florence Wells.
Winona, Oregon.

My dear Friend:

Your letter of December 6th is received and carefully read. It explains all the things which I did not understand at Sitka. I hope you think twice before you resign your position in the civil service, as it will be difficult to get back in the service again, and it will also be difficult for you to find a position in the cities all by yourself. A great many young women are out of employment at the present time, and if a person has a position with a living salary it is much better for them to put with a good deal of inconveniences and many unpleasant things rather than throw up their salary with no other chance of getting anything better.

.....
I have no doubt that you sometimes think that those who look at things differently from what you do are your enemies, and yet they may be your truest friends and the day will come when you will with gratitude recognize their faithfulness in writing and advising what at the time seems to you unpleasant. However, I do not see any other way than that you should learn these things by hard experience; but I wish you always to remember that if you get down and have trouble and do not know where to turn, that you may write to me at Washington; if I am not in the city at the time of the letter will be forwarded to me. I shall always take a very deep interest in your course; and so far as I can watch it with great concern. But whether you are willing to trust us friends or not, remember that you can and should trust your Saviour, and not take any steps until you have made it a matter of much prayer and thought.

Wishing you a merry Christmas and a Happy New Year, I remain,

Very truly your friend,

Sheldon Jackson.

December 26, 1896.

Miss Olga Hilton,
Industrial School,
Sitka, Alaska.

Dear Miss Hilton:

I wish you a Merry Christmas and a Happy New Year. I have received intimations from Alaska that you are coming under influences that are detrimental to your spiritual welfare and eventually your usefulness in the work. During all the 18 years that I have been acquainted with mission work in Alaska, I have found that teachers that have formed intimate friendship among the citizens of Alaska outside of the mission force, have with scarcely an exception, lost their influence and ultimately give up the work as the result. I want to put you on your guard before it is too late. It is not safe to have a single intimate friend outside of the missionaries, and it is not safe to be intimate with some of the missionaries. It is both proper and right that you should treat everyone you meet with courtesy and kindness. It will help your influence for Christ, but not to make an intimate friend and associate, nor to visit too often or too freely. The persons whom you may be disposed to be intimate with may be honest Christian people, but for all that, it will not be wise. I hope you will be very careful with regard to your conduct in this particular.

I am glad that you and Flora are rooming together as you can help one another. Please consider this letter confidential between us.

Very respectfully yours,

Sheldon Jackson.
General Agent of Education.

December 26, 1896.

Mrs. Helen Sinclair Robinson,
Makewell, Hauai,
Hawaiian Islands.

My dear Friend:

I send you Christmas greetings across the waters, and hope that it is all well with you and your family. Please remember me very kindly to them.

The demand for the Lord's work never ends as you have learned long ago, and I am sure you feel, with me, very glad that they do not end, as we would be deprived of very much pleasure, if we were not permitted to take part in God's work with our means as well as our time. The \$100 that you so kindly sent me a year ago, for the work, connected with the Christian college in Utah, went towards the payment of the President's salary, the Rev. John Eaton, L.L.D. one of the most remarkable men in this country, but whose modesty has been so great that his worth has been hid more under a bushel than it should have been.

.....

The money that you sent me went to assist me in keeping him at work. Of course the same necessity is upon me this coming year, and I write you to know if you are still willing to assist me in this work of the Lord.

If you have any friends whom you would feel at liberty to solicit, I trust that you will do so. The work is urgent and the struggle with me to keep it going very great. Indeed I scarcely know which way to turn and but for faith in God that somehow or other, he will help us carry his work through, for his own glory, I would have no courage to go further.

Very truly yours,

Sheldon Jackson.
Commissioner of Education

January 2, 1897.

My dear Mrs. Shepard:

Yours of the 29th ultimo with enclosure is safely received, and I take this occasion to pen you the first letter written by me this new year.

.....

Your check for \$100 fills my heart with thankfulness to you, for I am greatly straitened in the Lord's work. I thought I had my hands more than full with Alaska, but during the past 18 months or two years a portion of the work in Utah has been added to my burden. And but for faith in God, that when He has sufficiently tried me, he will somehow, somewhere, raise up friends to help, I could not bear the strain.

.....

I do not know just how much you are giving to Alaska, but I think you are giving \$1200 for Dr. Wilbur's salary at Sitka, and small sums for other things. In 1890 and 1891 you gave \$2,000 each year for Point Barrow. What you have given since I do not know. Now my proposition is that you let me have \$1500 of that for the salary of the President of the S. J. College at Salt Lake City and I will agree to raise the \$1200 for Dr. Wilbur's salary and other expenses at Sitka, from other parties, who will not work for Utah. In that way the \$1500 now given by you, will secure \$1500 from other parties, thus aggregating \$3,000 for the work. Then if you have from \$500 to \$700 to spare for Point Barrow, it will enable the Woman's Executive Committee of Home Missions to send an unmarried lady teacher up there next summer. Mr. H. Richmond Marsh, who graduates next spring in New York City as a physician and surgeon, has been appointed by the Government for Point Barrow. He will take a wife with him and make a home for the unmarried assistant. Thus giving one man and two ladies, three earnest Christians, to that desolate northern station. Five hundred dollars of the above will be her salary and \$200 towards travelling expenses. But if you do not find it convenient to give the \$700

beside the \$1500 for Utah, I can secure the \$700 from other sources.

.....

Very truly yours,

Sheldon Jackson.

REV. JOHN EATON, Ph.D., LL.D.

Among the prominent men of the United States, whose lives have touched and elevated large masses of men and whose influence on humanity is world-wide, is the Rev. John Eaton, Ph.D., LL.D., of Washington, D. C.

General Eaton, as he is familiarly known, was born December 5, 1829 at Sutton, New Hampshire. After spending the years of his childhood at the district-school and at work upon his father's farm, he was fitted for College at Thedford Academy, Vermont. He graduated from Dartmouth College in 1854, taught at Cleveland and was Superintendent of Schools at Toledo, Ohio. He studied theology at Andover, Massachusetts and was ordained to the Gospel Ministry by the Presbytery of Maumee, September 5, 1861. Becoming Chaplain of the 27th Ohio Regiment, he was twice taken prisoner during the war. In 1862 came the opportunity that called out his great ability as an organizer.

In that year, the advance of the Union Armies southward through Tennessee, together with President Lincoln's proclamation of freedom to the slaves, caused the colored people to flock in such numbers within the Union lines as to greatly embarrass military operations and threaten serious epidemics of disease. In this emergency General Grant, looking around for a suitable man, selected Chaplain Eaton and placed him in charge. It has been estimated that this supervision, extending with the advance of the armies, came to include over one hundred and fifty thousand homeless, foodless, and ragged men, women and children. Bringing order out of chaos, they were organized and placed upon abandoned plantations and set to raising cotton, the profits of which helped relieve the government of the burden of their support. Over 70,000 of the able-bodied men were enrolled into the Army. Chaplain Eaton himself accepting the Colonelcy of the 63rd Regiment of Colored Infantry, from which he was raised to the rank of Brigadier-General by Brevet.

General Grant in his Memoirs, speaking of him, writes, "This organization and care of the contrabands in 1862, 1863, and 1864, was the commencement of the Freedmen's Bureau." In May 1865 General Eaton was brought to Washington and made Assistant Commissioner of the Freedman's Bureau. After cooperating in the organization of this Bureau he resigned and returned to the South to help mould public opinion in those reconstruction times through a daily, tri-weekly and weekly newspaper, The Memphis Post, which he and his brother Lucius, established. In 1867 he became Superintendent of Schools in Tennessee and spent two years in organizing the free schools of that State.

In March 1870 he was made United States Commissioner of Education. Under his guidance the newly organized Bureau rapidly grew in favor and power with the Educators of the country. State, City and country school systems felt his beneficial influence and were stimulated to greater efficiency. From the first he has been active in promoting improvement in Indian Affairs and advancing Indian education. No part of our country, not even Alaska, was out of his view. The latest and most approved plans of education and the richest experience of educators were published in bulletins and annual reports that attracted the attention of the civilized world. Educational Commissions from Europe visited Washington to confer with him. And when the governments of South America, Japan, South Africa, and elsewhere, awoke to the importance of educating the masses, they solicited General Eaton to map out suitable school systems for them and assist them in finding the Agents and teachers, who should be selected to set these systems in operation. These labors undermined his health, and against the wishes of the President he felt compelled to resign his Commissionership in November 1886. In expectation of his resignation, he was, in the fall of 1885 elected President of Marietta College, which position he filled until 1891, the College having attained its largest attendance. After a season of rest, and returning health he was in 1895 unanimously elected President of Sheldon Jackson College, Salt Lake City, Utah. In 1871 he made a visit to Utah to officially study Mormonism in its relation to Education. Again in 1881 he made another visit to that people. In 1895 he was invited to visit Utah as an educational expert, which he did. These three visits running through twenty-five years have given him unusual opportunities of studying the Mormon problem. And these studies have created in his mind the profound conviction of the importance of a College in Utah upon a Christian basis, the State institutions being necessarily largely under Mormon influence and control.

To the awakening of the American Public to the dangers that confront them in Mormonism and to the securing of a safe, higher education to the young men and women of Utah, he is now bringing his ripe experience and matured wisdom.

General Eaton has been president, vice-president, trustee or member of many leading educational institutions, organizations and expositions both in this country and abroad.

His educational reports, addresses and essays have been read and quoted as authority throughout the civilized world; every department of Education has felt his helping influence. He has been made honorary member of the French Ministry of Public Instruction, and Knighted by the Emperor of Brazil. These and other honors tendered him by foreign Governments he never accepted.

WHEREAS, SHELDON JACKSON has agreed to donate toward the endowment of SHELDON JACKSON COLLEGE, A Corporation created and existing under the laws of the State of Utah, certain real estate, upon condition:-

First:- "That the Word of God is contained in the Scriptures of the Old and New Testament shall forever be used as a Text Book in the institution of learning to be established and carried on by this Corporation, and course of instruction therein shall be made a part of the curriculum of studies

of said ~~xxx~~ institution and no by-law or rule of the Board of Trustees or of the faculty of the College shall be promulgated or enforced, which shall in any manner interfere with the time allotted to this course of instruction.

2:- That the College shall never be alienated from the work and the doctrines of the Presbyterian Church in the United States of America, as set forth in the standards of the said Church.

3rd:- That the said College shall be named and always continue to be named SHELDON JACKSON COLLEGE.

4:- That upon breach of any one of the aforesaid conditions, the title of said SHELDON JACKSON COLLEGE shall utterly cease and determine and shall thereupon immediately vest in the Board of Aid for Colleges and Academies of the Presbyterian Church in the United States of America, a Corporation and existing under the laws of the State of New York, and

WHEREAS:- The said SHELDON JACKSON is about to execute a deed conveying the following real estate in the District of Columbia, to wit:-

All of Original Lots numbered Twenty-five (25), twenty-six (26), twenty-seven (27), and twenty-eight (28), in square numbered Ten hundred and forty-eight (1048), in the City of Washington in ~~and District of Columbia~~ said District, and also:-

Lots eight (8), and nine (9), of Richard E. Pairo's Subdivision of part of the tract of land known as "ROSEMOUNT" in the County of Washington, District of Columbia, as said subdivision is recorded in the Surveyor's Office for said District in Book County No. 6, page 78, to said SHEDDON JACKSON COLLEGE upon the conditions hereinbefore set forth.

NOW THEREFORE IN CONSIDERATION OF SUCH DONATION, the said SHELDON JACKSON COLLEGE does hereby accept said donation upon the aforesaid conditions, and covenants, promises and agrees to and with the said SHELDON JACKSON, his Executors, administrators and assigns, that it and its successors will forever fully observed and keep the said conditions and each and every of them.

IN WITNESS WHEREOF, the said SHELDON JACKSON COLLEGE has caused these presents to be signed in its corporate name by its President attested by its Secretary, and its Corporate seal to be hereunto affixed this day of A.D. 1897.

By SHELDON JACKSON

By

President.

ATTEST:-

Secretary:-

MS

J1374m

February 20, 1897.

Mrs. Helen Sinclair Robinson,
Madawell, Kansas.

My dear Friend:

Yours of January 27th enclosing check for one hundred dollars for a Christian College in Utah, is recieved with many thanks. I hope before another year rolls around to be able to write you that the College has actually made a beginning at Salt Lake, and that the a beginning under favorable circumstances. Much thought and prayer are being given to the enterprise,---a need for it seems to be more pressing every day.

.....

Very truly yours,

Sheldon Jackson.

February 20, 1897.

Mrs. Francis Gay,
Honolulu, Hawaii Islands.

Dear Sir:

Please accept my warmest thanks for the postoffice order for \$50 recently received from yourself. I very heartily thank you for the assistance you are rendering us in trying to establish an institution of higher learning in Utah on a Christian basis. The Mormon church having such an overwhelming majority of the people in Utah control not only the schools and colleges established by their own church, but also the colleges and schools carried on by the state, and becuae carried on by the state supposed to be non-sectarian in their instructions, but with the public schools and state university supported by taxation passing into the hands largely of Mormon teachers, and the state agricultural college supported by an annual appropriation of the Congress also passing largely into their hands, they have necessitated the establishment of an instituion of higher learning which will be outside of the influence of the Mormon Church. The money that you sent us will go towards the support of the President of the College Honorable John Eaton.

Hoping you may be so properous in your wordly affairs thaty you can coninue from year to year to help us, I remain,

Very respectfully yours,

Sheldon Jackson.

February 23, 1897.

Mrs. Darwin R. James,
156 Fifth Avenue,
New York City.

Dear Friend:

While your society are looking for the filling of the government offices in Alaska, permit me to call your attention to the U. S. Commissionership at Sitka. The present incumbent is a Mr. Rogers. He was appointed by Mr. Harrison as a republican and re-appointed by Mr. Cleveland as democrat. He is a man so deaf as to be incapacitated for the duties of the office. In addition to that it is reported that he is a hard drinker, gambles, and at times immoral. His misadministration of the office has been notorious. White men among his friends get off without any fine; the poor natives are fined to the fullest extent of the law. If there had been any white man in that region that cared to they would have had him impeached years ago, his administration has simply been a disgrace. His time is out and arrangements should be made to put a Christian man in his place. I do not know of any one up there who is available. This letter is simply for your own personal guidance and not to go on file or be copied and sent with any official documents.

Very truly yours,

Sheldon Jackson.

February 23, 1897.

Mrs. Darwin R. James,
156 Fifth Avenue,
New York City.

Dear Friend:

Yours through Mrs. Pearson of February 20th is received. In reply to your request for an opinion as to the candidacy of Judge Truitt for reappointment as Judge of the U. S. District Court of Alaska, permit me to say that I most heartily approve of the same. Judge Truitt was the first and only Judge, with the exception of the present incumbent, who seemed to try to administer his high office in the interest of law and order of civilization, education and morals. He had so many difficulties to contend with that he did not accomplish all that he set out to do, and the better part of the community sometimes thought that he was a little too lenient but with a Governor such as Mr. Brady, and with the improved public sentiment that he sprung up in Alaska I have no doubt that he would accomplish far more. In his private life he is everything that can be desired and if you can secure Mr. Brady for Governor, Judge Truitt for Judge, Mr. Heid for District Attorney, and Mr. Kelly for Marshall, you will secure the strongest and best combination of government officials that Alaska has ever had. The very thought of having such a band of men seems too good to hope for its realization, and yet that is just what all the missionary societies engaged in Alaska work should combine to secure. They are freely

spending money and labor in the effort to confer a Christian civilization upon the native population of that country and also to save the white population from relapsing into barbarism. Much of the Christian effort in the past has been neutralized by the opposition and character of the government officials. If it is the duty of the missionary societies to send these religious agencies into that country it is equally their duty to give their attention to securing public officers that will gladly go abroad with the missionaries and teachers in their efforts to promote the highest interests of American citizenship in that land, and I have felt that in the past the missionary societies have come short of their duty to Alaska by not taking a more active interest in securing the right kind of appointments from the President. I think that Mr. McKinley will recognize the voice of the Christian sentiment of the country if it is presented to him aright, and I am looking forward with much hope to the immediate future. The American Missionary Association, the Baptists and Methodists, will I have no doubt unite with the Presbyterians in such a movement. Mr. Brady already has the endorsement of the Bishop of the P.E. Church in Sitka. I do not know whether their missionary society in New York City would take any active part in the matter or not, still they have as much at stake as the other societies. I wish Col. McCook of New York could be made Secretary of the Interior, as that would be a wonderful help in this direction of securing good officers. If he goes into the Secretaryship of the Interior he would have the nomination of the governor, if he goes into the Attorney-General's office he will have the nomination of the judge, marshal, and of the district attorney. In either place he will be of much help to you.

Very respectfully yours,

Sheldon Jackson.

March 24, 1897.

Mrs. William Thaw,
P.O. Box 1086, Pittsburg, Pa.

My dear Mrs. Thaw:

.....

I can hardly say what kind of supplies will be most acceptable to Mr. and Mrs. Gamble. During the winter they make small companies at the mission house of the Eskimo children and to entertain they have pop-corn. I presume however they have ordered a good supply of that kind of refreshment. I presume they do not feel able to buy any delicacies. Perhaps a little choice candy or sweetmeats would be very acceptable. There is one thing, however, that I know they would greatly appreciate, and yet they refuse to ask for it, because of trying to save expense as far as possible to the Board so badly in debt. Their sitting room, just off the kitchen, is about 6x10 feet in size. the one window is on the south side, on the east side is a blank wall, and it would increase the roominess and pleasantness of the room if they could have a bay-window. I could have the window all framed and made ready to put together in Seattle, Washington. Capt. Tuttle of the "Bear" could probably take it up without charge for the freight and at

St. Lawrence Island would send his Carpenter ashore to put the window in.

A general supply of reading matter is desirable. I do not think that the Gambles have a homeopathic medicine case or box; I know that such would be very acceptable to them. I also know that a family medicine book would be acceptable to them: they tried to borrow from the Reindeer and Missionary stations such a book in order to get information with regard to Mrs. Gamble's approaching confinement, but I was unable to find them anything on the subject in that region. Nine Hundred dollars of Mrs. Gamble's salary is paid by the Government and I think that the Board of Home Missions give him \$300 additional for missionary work outside of school hours. Then of course there is a little additional expense to the Board for repairs etc., on the building.

...../.....

Very truly yours,

Sheldon Jackson.

March 24, 1897.

Mrs. Elliott Shepard,
No. 2 W. 52nd Street,
New York City.

My dear Mrs. Shepard:

Thinking that you will be interested in hearing of the progress of Florence Wells, I enclose a copy of a letter received from the Superintendent of Chemawa, Oregon, Indian School, where she is teaching under appointment of the U.S. Government. As you know, Olga Hilton and Flora Campbell are teaching at Sitka. Minnie Shotter is married and living at Douglas Island. Blance Lewis died. Thus three out of the four living girls that composed the group which you educated are teaching and doing well.

With kind regards to your family, I remain,

Very respectfully yours,

Sheldon Jackson.

WHEREAS, SHELDON JACKSON has agreed to donate toward the endowment of SHELDON JACKSON COLLEGE, A Corporation created and existing under the laws of the State of Utah, certain real estate, upon condition:-

First:- "That the Word of God which is contained in the Scriptures of the Old and New Testament shall forever be used as a Text Book in the institution of learning to be established and carried on by this Corporation, and course of instruction therein shall be made a part of the curriculum of studies of said institution and no by-law or rule of the Board of Trustees or of the faculty of the College shall be promulgated or enforced, which shall in any manner interfere with the time allotted to this course of instruction.

2:- That the College shall never be alienated from the work and the doctrines of the Presbyterian Church in the United States of America, as set forth in the standards of said Church.

3d:- That the said College shall be named and always continue to be named SHELDON JACKSON COLLEGE.

4:- That upon breach of any one of the aforesaid conditions, the title of said SHELDON JACKSON COLLEGE shall utterly cease and determine and shall thereupon immediately vest in the Presbyterian Board of Aid of Colleges and Academies," a Corporation and existing under the laws of the State of Illinois, and

WHEREAS,- the said SHELDON JACKSON is about to execute a deed conveying the following real estate in the District of Columbia, to wit:-

All of Original lots numbered twenty-five (25), twenty-six (26), twenty-seven (27), and twenty-eight (28), in Square numbered ten hundred and forty-eight (1048), in the City of Washington in said District, and also:-

Lots eight (8), and nine (9), of Richard E. Pairo's Subdivision of part of the tract of land known as "ROSEMOUNT" in the County of Washington, District of Columbia, as said Subdivision is recorded in the Surveyor's office for said District in Book County No. 6, page 78, to said SHELDON JACKSON COLLEGE upon the conditions hereinbefore set forth.

NOW THEREFORE IN CONSTITUTION OF SUCH DONATION, the said SHELDON JACKSON COLLEGE does hereby accept said donation upon the aforesaid conditions, and covenants, promises and agrees to and with the said SHELDON JACKSON, his Executors, administrators and assigns, that it and its successors will forever fully observe and keep the said conditions and each and every of them.

IN WITNESS WHEREOF, the said SHELDON JACKSON COLLEGE has caused these presents to be signed in its corporate name by its President, attested by its Secretary, and its Corporate seal to be hereunto affixed this 5th day of April A.D. 1987.

SHELDON JACKSON COLLEGE
By:- R. G. McNiece (signed)
President.

Attest:-
(signed) Josiah McClain
Secretary.

April 27, 1897.

Miss Mary L. Kennedy,
46 Fifth Avenue, New York City.

Dear Friend:

.....

One of our most urgent needs of money in Alaska this year is for a church at Juneau for the white population, the Pastor being the Rev. James H. Condit, a most excellent man who is doing a very efficient and self-denying work in that godless community. As you know, Juneau is one of the most wicked places in Alaska; the population is largely made up of a rough class of miners; whiskey saloons abound in defiance of law, and it requires very great self-denial and courage for a Christian minister to be willing to live and work in the place. Mr. Condit has the consecration to do that, but his troubles are greatly added to by the want of a comfortable room for Divine worship. He is now worshipping in the log church which is a small room with low ceiling, built for a carpenter's shop. Any portion of the Lord's fund which you have and can spare, if sent there will accomplish great good. You can either send a check to me at Washington, or direct to Rev. James H. Condit, Juneau, Alaska, whichever you prefer, and you receive a good letter of acknowledgement from Mr. Condit. This is just now the most pressing need that we have in that section of the country.

Very truly yours,

Sheldon Jackson.

May 3, 1897.

Woman's Executive Committee,
156 Fifth Avenue,
New York City.

Dear Friends:

Please send me a half dozen copies of the Mormon Number of the Home Missionary. You have probably heard it that Miss Perley died last Thursday. She will be a great loss to our Utah work. The Physician that attended her at the Hospital said that they never had a patient that so impressed the attendants with spirituality and lovely Christian character as Miss Perley.

Very truly yours,

Sheldon Jackson.

May 12, 1897.

Miss Elizabeth A. Labaree,
Roselle, New Jersey.

Madam:

Yours of May 10th requesting information concerning Mrs. McFarland is received. In reply permit me to say that there is no systematic statement concerning her outside of my book printed in 1880, and an article concerning her work by myself and printed in the Presbyterian Encyclopaedia. Mrs. McFarland was transferred by the Board of Missions from Wrangell to Sitka at a time when the Girls' School at Wrangell and the Boys' School at Sitka were united. After spending a year or two at Sitka she was sent by the Woman's Executive Committee to Jackson among the Hydahs to establish a Girls' Home at that place. Partly on account of hard times, causing the Woman's Executive Committee to close the Home of Jackson for the present year, and partly on account of health of Mrs. McFarland will at the close of her present year retire from active work. She is well along in years and crippled with rheumatism. She has done fearless and faithful work for many years and very justly enjoys the esteem and love of all God's people that are acquainted with her work.

Very respectfully yours,

Sheldon Jackson.

May 14, 1897.

Mr. Edward Marsden,
Lane Seminary,
Cincinnati, Ohio.

My dear Edward:

I am very glad to hear that you passed successfully your examinations before the Presbytery and have been licensed to preach. Hope that you will find that your usefulness is greatly increased thereby.

Very truly yours,

Sheldon Jackson.

May 17, 1897.

Right Reverend Bishop John F. Hurst,
1701 Mass. Avenue, City.

My dear Sir:

.....

The sum and substance however of what I wished to say to the President was this: In all the years since 1884, when the civil government was established in Alaska, we have failed to have a respectable set of public officials. There have always been some that were respectable but the controlling influence of the government officials in Alaska has been exceedingly bad; their conduct in drinking gambling and in some instances immorality, have gone far to neutralize the work of the missionaries among the natives. This has gone on through successive administrations until many of us feel discouraged at making an effort to secure anything better, and I wanted to plead with Mr. McKinley to be very careful with regard to the habits and moral character of the men that he shall select to administer the laws in Alaska.

Among the applicants for leading positions there are two for whom I can personally vouch, having known them intimately for years and watched them under many different conditions. One is John Green Brady, who is an applicant for the position of Governor; and the other is William A. Kelly, applicant for the United States Marshallship. The entire better element of Alaska, of all the Churches, and the respectable portion of those who are now churchgoers, unite on these two men, and if the President sees fit to appoint them he will make no mistake.

With regard to other positions I hope that he will authorize the Secretary under whose administration the office may come, to make the most rigid inquiries with regard to the habits and moral character of the applicant.

I would like to add that it seems to me important that the position of Governor should be filled at once. He is required by law to make an annual report to the Secretary of the Interior on the first of October. It is expected that needed legislation with regard to Alaska, that has been hanging fire for several years, will be called for from Congress this coming winter, and it is important that the incoming Governor should have his office sufficiently early to wisely mature the plans and recommendations which the Department and Congress will expect from him.

I remain, Sir,

Very respectfully,

Your obedient servant,

Sheldon Jackson.
U.S. General Agent.

November 16, 1897.

Dr. H. B. Stehman,
Presbyterian Hospital,
Chicago, Ill.

My dear Sir:

.....
Mrs. Gambell a missionary to St. Lawrence Island is in need of a

surgical operation and I have urged her to come to our Presbyterian Hospital in Chicago. They have no means and I shall try to interest some of your good Presbyterian ladies in Chicago to see that they shall not want in that direction. She and her husband hope to be able to return to their Arctic field next summer when the ice will allow a ship to reach the place. I know that when you become acquainted with them and learn something of their histories and their heroism in missionary work that you will be glad to have had the privilege of ministering to them.

Very respectfully yours,

Sheldon Jackson.

November 18, 1897.

Mr. Alexander;
Mail and Express,
Broadway and Fulton Streets,
New York.

Dear Sir:

Thanks for the kindly mention in your editorial of November 13th. It is a situation after years of neglect and quiet persecution to find that when the great exigency arises the Government is compelled to take any agencies for their solution. Hundreds of plans have been sent in to the Captain suggesting methods of giving relief to the starving miners in the Yukon, but none of them were considered feasible except the employment of the trained reindeer for transporting provision from the coast to the miners, and when the news came that 8 whalers were imprisoned in the Arctic ice again many suggestions were made, to the Government for their relief but none of them were found practical except the one now adopted of driving a herd of reindeer to the whalers and issue rations under the control of the Government officer, but if the introduction of reindeer into the mail and express has taken a leading part hundreds of miners and sailors would have this year starved to death. If there are any extra copies at your office please send me a half dozen of November 13th and greatly oblige.

Yours respectfully,

Sheldon Jackson.

November 19, 1897.

Rev. James M. Thompson,
Office of the "Occident,"
San Francisco, Cal.

My dear Brother:

Same as letter preceeding this. Matters concerning reindeer.

December 3, 1897.

Mr. H. C. Olin,
Board of Home Missions,
156 Fifth Ave., New York City.

My Dear Sir:

In reply to yours of November 27th concerning Mr. Stevenson, allow me to say, first, so far as the Board of Home Missions was concerned his services terminated at Point Barrow in the fall of 1896. On the 29th of April, 1896, Dr. William C. Roberts, secretary of the Board, wrote me as follows: "My dear Jackson: I am authorized by the Woman's Executive Committee and the Conference of Home Missions, to empower you to dismiss Mr. Stevenson ~~xxx~~ At Pt. Barrow." Now if I carried out my instructions Mrs. Stevenson was dismissed in the fall of 1896, and consequently the Board have no responsibility for any portion of his salary from the fall of 1896 to 1897. If the Board have any responsibility it simply means that I failed to do what I was instructed to do, dismiss Mr. Stevenson and if the Board recognize his claim on them for a salary during that portion of 1896-7, I shall consider that they think I have failed in doing my duty and that they act on the ground that I did not do as I was instructed, dismiss Mr. Stevenson. And I shall most vigorously protest against being placed in that position. I complied with the directions of the Board; I dismissed Mr. Stevenson, but to make it as pleasant as possible told him that the Board ~~xx~~ was so badly in debt the Mission could not be sustained any longer at present, which you know was true as the Mission was undertaken by the Board only on the ground that Mrs. Shepherd would be responsible for the expenses and Mrs. Shepherd, perhaps through my representations was so dissatisfied with Mr. Stevenson's employment by the Board and work that she had ceased to contribute funds for that station. After Mr. Stevenson's services and connection with the Home Board were closed, then I told Mr. Stevenson that I would employ him a year while his successor was being looked up as Government teacher at a small salary of \$900. Mr. Stevenson showed that he understood what was going on by signing his salary vouchers to the U.S. Treasury Department. More than that he sent the following letter to the Disbursing officer of the Interior Department, "Point Barrow, Alaska, August 15, 1896. Mr. George W. Evans, Disbursing Clerk, Department of the Interior. Sir: Please send me \$900 due me on salary as teacher at Point Barrow to Mrs. Mary J. Stevenson, Versailles, Darke Co. Ohio, and oblige, yours truly, (signed) L. M. Stevenson."

This order is on file in my office. You will notice that not only does he receipt for his salary from the Government but he sends a letter to a Government officer telling him what to do with the salary.

Now can you conceive of a sane man doing all this and claiming that he did not know what he was doing; that he supposed he was under ~~af~~ Board of Home Missions? Mr. Stevenson has received a larger salary than anyone else that he has been sent to Alaska by the ~~xx~~ Home Board. I think you made his salary \$1500 a year. The first year that he arrived there, I had Captain Healey appoint him as assistant superintendent to the U.S. Refuge Station at that place, in order that he might have not only a comfortable house and well warmed, but also be allowed

to eat without payment at the Government table; so that in addition to the large salary which the Board paid him he had free house rent, free fuel and no expense for his living. I think the same arrangement was effected for 1891 and 92. In 1892 I secured his appointment as superintendent of the Government Refuge Station at a salary of \$100 a month and all expenses, including lodging, fuel, board, etc, which sum was paid him by the Government. Consequently you will notice that for three years he had practically no expense. Then I began to see that he was not accomplishing the work for which he was sent and I commenced agitating for the Board to send a more efficient man to the place. During all this time Mr. Stevenson was engaged in private trading; not so much the first years as the last years that he was at Point Barrow, and I have no doubt made thousands of dollars, although I am not sure that he saved it, I have been informed that his agent in San Francisco ran away with the money. He took Church time for private gains.

Before Mr. Stevenson was sent out in 1894 I had freely expressed my views with regard to him in a conference between the secretaries and Women in Dr. Robert's office. Although Dr. Roberts since seems to have forgotten it. I felt very strongly at the time the unwisdom and injustice of returning him to Alaska and yet the Board held me responsible for raising the money to sustain that station. Surely under the circumstances, both my wishes and my judgement should have received some consideration.

The result was, you remember, Mrs. Shepherd withheld her usual contribution.

You remember also in a previous letter of conference between Mr. Stevenson and yourself he acknowledged that he had said to me that he was willing to remain without salary rather than have the Mission closed, and yet in his letter of November 21st he now claims that he did not say so; he also claims in his letter of November 21st that he had no knowledge that he was under Government employ or would receive money from the Government; and yet has said at the opening of this letter we have in this office his signature accepting money from the Government and his letter directing the disbursing officer of the government to pay that money to his wife.

His statement that the matter brought up sharp criticism from the officers of the Cutter at the time I do not believe, for the officers of the Cutter had several times taken me to task for not informing the Board of the character of Mr. Stevenson's work. Moreover I have by me now the receipted bills for the payments which I made to secure him bread, flour, coal and coal-oil, also cases of canned soup and box of chocolate. Also have his letter thanking you for your kindness while here as something. I entirely forgot to say while on the "bear" in my hurry to get things done, and for which I most sincerely beg your pardon. Now about the school and its continuance, I will say that if the Board still wish to discontinue their operations here they would better sell their buildings as they will bring a fair price and if they stop for good and let some one else carry on the work."

You will notice by this extract that Mr. Stevenson recognized that the Board had discontinued its school and mission for the time being and he volunteers the advice that if this is to be a permanent thing or to continue very long, they had better sell out and let some other denomination take the station.

In the same letter he further says: "The government can as easily pay me as it did the Board of Missions, but salary is only a secondary matter and its objects are only to keep the family at home and me from falling into the clutches of those who oppose God's work, only for the sake of a little present gain. Should it be necessary for me to remain here have Messrs. Foster & Co. fill out the order of last year, increasing the amount of flour to 40 barrels, etc." Showing that Mr. Stevenson would have continued longer than one year under the Government and yet six days afterward August 31st he writes: a letter which is before me, offering to make a trip of exploration for the government from Point Barrow down across the country in a southeast direction to Chilkat.

When I come over to New York I will try to remember and bring you some of the original letters and papers that you may see that Mr. Stevenson fully understood at the time what he was doing.

In order to finish up the statement of the Government with Mr. Stevenson a few days ago I sent him blank vouchers be filled out with his school report, upon receipt of which the balance of his salary would be paid by the government. Under date of December 2, 1897, received this morning, Mr. Stevenson closes up what he considers a sharp letter with the following statement: "As regards the balance of my salary if you will kindly let it alone the Board of Home Missions, with whom my agreement was made, will attend to the payment and take me and my family off the starvation list, where you so generously placed us more than a year ago. Yours truly, (signed) L.M. Stevenson."

Now dear Brother, you will see that I have the documentary evidence that the Board's relations with Mr. Stevenson terminated in the fall of 1896 as they directed and also that I have documentary evidence which I will bring and show you when I come to New York and Mr. Stevenson understood well enough that he had changed his relation from being a Presbyterian Missionary to that of a Government teacher, and I do not think that the Board has any right to now go back and pay him for 1896 and 1897. If they have such an abundance of funds that they can pay an unworthy missionary a bonus I would like to have them return the \$700 which has been paid out of the school fund to Mrs. Stevenson upon the order of her husband.

Now when you consider that Mr. Stevenson has been paid more than the Board promised him and has taken the time for which he was paid by the Board to do mission work for private speculation, trading thousands of dollars worth, and when you consider that he was not acceptable to the parties that paid the money for his support, and who remonstrated strongly against his being continued through the influence of their contributions and further that additional payment for the years 1896-7 is simply an assumption that I failed to do my duty by not taking him out of Point Barrow in the fall of 1896 it looks to me that the suggestion of the Conference that I use my influence with Mrs. Shepard to furnish funds to balance his account is rather the refinement of cruelty. And you doubtless will not be surprised that I

decline to do any such thing. More than that if this matter is pushed with Mrs. Shepherd it will probably result in her dropping Point Barrow from her list of benefactions. I know whereof I write.

This letter has been written under a press of other matters frequently interrupted during its dictation, consequently I have not been able to make it as logical as I would like.

I enclose you the petition for administratorship, duly signed.

Truly yours,

Sheldon Jackson.

December 20, 1897.

Mrs. William Henry Hubbard,
Indianapolis, 1111 North Illinois Street,
Indiana.

My dear Madam:

I have just been called to proceed to Lapland to secure the 600 reindeer trained to harness needed to draw food to the starving miners in the Yukon Valley. This will take me out of the country during January and February and consequently I shall be unable to fill any appointments in Indianapolis at present. Please cancel them.

Very truly yours,

Sheldon Jackson.

December 20, 1897.

Mrs. Elliott Shepherd,
No. 2 W 52nd St.,
New York City.

My dear Mrs. Shepherd:

.....

I send you a copy of the "Occident" of San Francisco with a pleasant notice of your husband in connection with the introduction of the reindeer in Alaska. When we took hold of it in 1890-1 we were only thinking of saving the Eskimo from starvation, but God was helping us lay the foundation to an industry that will save the miners this winter from starving. By the way when you feel like adding a new historical painting to your own collection, or to have one painted for some public collection like the one in Central Park, or the Corcoran Gallery in Washington, D. C., allow me to

suggest that you have one made of the introduction of the tame reindeer into Alaska. Years from now it will be a very famous historical subject. I can furnish a Painter with all the data necessary for him to have.

With kind regards to your children, I remain

Very truly yours,

Sheldon Jackson.

December 21, 1897.

Mr. Albert K. Smiley,
Lake Mohonk, Ulster Co., New York.

My dear Mr. Smiley:

I, as usual, was compelled to forego the pleasure the being able to attend your Indian Conference, having been at that time on the Pacific Ocean. I now write you to see if it is convenient for the Association to pay another \$100 towards the higher education of Edward Marsden, whom the Association has been helping for the last two or three years. This payment will close for Mr. Marsden as this coming spring he expects to complete his studies in the East and return to his own people in Alaska. If his life is spared until May he will graduate at the Theological Seminary and also be admitted to the bar in Cincinnati as a lawyer. I think that you and the friends who may have contributed to this fund will have great satisfaction in remembering that you have assisted so worthy an Indian young man and one that is so talented. I expect great things from him among his people.

With kind regards to Mrs. Smiley, also your brother and his wife, I remain

Very respectfully,

Sheldon Jackson.

December 21, 1897.

Mrs. Elliott F. Shepard,
No. 2 W. 52nd. St.,
New York City.

My dear Mrs. Shepherd,

With each recurring year comes up afresh the claims of Christ's kingdom and work upon us. I trust that you will be able again to give me \$1500 for the support of the President of the Presbyterian College at Salt Lake City. I enclose you a series of letters which General John Eaton, President, published in the Christian Herald. There has never been a time in late years when the Mormons were so active in trying to secure converts in the United States. They have churches and members in every State and territory in the

Union with the probable exeception of seven or eight, and I think that if we had more intimate knowledge we would find that they were also in those territories. They claim to have baptized 10,000 converts from our American population during the past year, and it is certainly not only the darkest blot on our national history but one of the greatest menaces to our republican institutions. I see no relief except through the increased effort of churches and Christian people to introduce the Gospel among the Mormons and I know of no better method of doing it than through our system of mission schools culminating in the Christian College. You know my heart is in Alaska but as badly as we need money in Alaska I feel that the Chrurch needs it more in Utah. This last fall the College was actually opened for instruction and the first class of six young men are under tuition with General John Eaton as President, and the Rev. R.G. McNiece D.D., and Rev. Geo. E. Sweazy Am., Professors, The times have been so hard that we have not attempted to put up any building but are using a building which the Presbyterian ladies of Pennsylvania erected in Salt Lake for the use of our Home Mission Academy. Our effort now is to raise the salaries of these three men and keep the work going until times revive and God puts it into the heart of some one to contribute money for a building or endow a professorship or help in other ways. Until this is done we are trusting to annual contributions by those who have become enlightened to the great needs. This funds of \$1500 I would like to ask you to send direct to me as you did last year, as the Home Mission Baord have no way of using it for that particular purpose. Your usual contribution for the support of Point Barrow Mission and also for the Hsopital at Sitka can go through the Woman's Home Missionary Society of your Church, to the Board as usual.

.....

Very respectfully yours,

Sheldon Jackson.

December 21, 1897.

Mrs. William Jay Schiefflein,
New York City.

My dear Mrs. Schiefflein:

.....

The College proper opened last fall with six students in the college department and I am not sure as to the number but think some 60 or 70 in the academic or preparatory department. We have been unable to secure money these hard times for the erection of any building but are calling upon our friends as I do upon you for an annual contribution for the payment of salaries and incidental expenses. There are three salaries that I am obliged for, that of the President, Dr. John Eaton, the Rev. Dr. R.G. McNiece, and George B. Sweazy, A.M. Professors. They are teaching for in a building which was erected by Christian ladies of Pennsylvania for the use of the Presbyterian Mission Academy at Salt Lake. The Mormons since they were admitted to statehood have been very insolent and very

energetic in trying to convert the American people to their way of thinking. They claim to have 1300 missionaries in the United States and to have baptized over 10,000 converts during the past year.

I hope that God has so prospered you and yours that you will be able to continue your contribution of \$25 or more for this purpose, and when convenient will be much obliged to receive a check for the same from yourself.

With kind regards I remain,

Very truly yours,

A. Sheldon Jackson.

April 27, 1898.

Miss M. Katherine Jones,

Box 156, Madison Sq. Branch P.O., New York, N.Y.

Dear Madam:

The sixty slides have arrived in good condition. I am glad that they did good service. I return an extra slide which does not belong to Doctor Jackson.

Very sincerely yours,

William Hamilton.
Assistant Agent.

Curios from St. Lawrence Island.

Sack of ivory.

Canoe - crated.

Armor - bundle.

Box. No. 1

Bird skins.

Box. No. 2

House, poke, dog harness, bone from calf, whale, toy harpoon, ball, old meat knife, fish spear, toe corks for ice, ivory wrist guard, bow string, intestine scraper, ivory string of toys, fox skulls, paddles, work basket, muffler, botanical specimens, eggs, hook-fish, comb-grass in boots, native checkers, wooden dishes, and a tobacco pouch.

Box. No. 3

Fancy snow coat, hunters bag for cartridges, doll, summer boots, woman, summer breeches-woman, summer coat-man, bird skin coat, and drum.

Box. No. 4

Two seal skins for mounting.

Anvik, June 17, 1897.

Dr. Sheldon Jackson,
In account with
Pickarts and Hendricks.

Invoice to Box. No. 1.

To

1 Model house.....	\$1.00
1 Fancy woven grass sack.....	.50
1 Plain woven grass sack.....	.30
1 Plain woven grass basket.....	.15
2 Pr. Fancy woven grass socks.....	1.00
2 Pr. Fancy fish skin boots.....	2.00
1 Pr. Plain fish skin boots.....	.50
1 Pr. Child's fish skin boots.....	.25
1 Fish skin arrow quiver.....	1.00
1 Fish skin pouch of snuff abhes.....	.15
1 Fish skin Parky-woman, fancy.....	1.50
4 Fish skin house-wives (assorted).....	.50
12 Fish skin bags (assorted).....	3.00
1 Skein fish skin thread.....	.05
1 Pr. " " socks.....	.25
1 Pr. " "n pants-womans.....	.50
1 Pr. " " mocassins.....	.25
1 Pr. " " mittens.....	.25
1 Pr. " " glows.....	.25
2 Pr. woven socks, of guney sack.....	.50
2 Pr. deer skin mittens.....	1.50
1 Prl deer skin gloves.....	.75
1 Pr. " " boots-childs.....	.50
2 Belt of Deer's teeth.....	2.00
1 Belt of Beads.....	1.25
1 Belt of cotton.....	.50
1 Belt of Badger claws.....	1.50
9 Fur sacks and pouches (assorted).....	1.50
1 Bead ornamented house-wife.....	.25
1 Amulet box.....	.25
1 Spool fiber spun net twine.....	.25
1 Fiber dip net (King Salmon).....	.60
1 Fiber gill net (Dog Salmon).....	1.75
5 sets iron wire wristlets.....	.25
1 set beaver teeth anklets.....	.25
1 set labrets-stone.....	.10
1 set fire sticks.....	.75
1 set gress dog-harness.....	1.00
1 bone comb.....	.05
1 stone skin-scraper.....	.10
2 stone axes.....	1.00
1 doll with winter costume.....	.25

 \$30.25

ARRIVAL OF THE FIRST PERMANENT COLONY OF LAPPS IN THE
UNITED STATES.

By Shelddon Jackson.,
U.S. General Agent of Education in Alaska.

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On the 23d of December last I was appointed by the Honorable the Secretary of War a special agent of the United States Government to proceed to Alaska and procure 500 head of reindeer trained to harness, with the necessary number of expert drivers and herders.

Sailing from New York City on Christmas morning I reached Haamnerfest, Norway, nearly five degrees north of the Arctic Circle, on the 12th of January. At that time it was still night, which continued for sixteen days after my arrival, during which time I had no glimpse of the sun.

In the spring of 1894 I had brought to the United States seven Lapp families to take charge of the domestic reindeer that I had commenced introducing into Alaska. These families came under a three year contract, at the expiration of which they were to be returned to Lapland if they also desired. The limit having been reached last fall, four families asked to be returned to their homes which was done.

Upon this trip the purpose was to secure a number of families of Lapps who would come to the United States with the expectation of making it their permanent home and engage in the raising and training of reindeer in Alaska; consequently I was exceedingly anxious to get a picked set of men. Four of the Lapps that had recently returned to Lapland were employed to go among their countrymen under the direction of William A. Kjellmann, My Norwegian assistant, and select both the reindeer and the Lapps to accompany them. Their journeys to and fro through the country in the prosecution of this work aggregated 3,000 miles of reindeer-travel, and this journey was made in a region from three to four degrees of latitude north of the Arctic Circle and during the Arctic night when the sun does not appear above the horizon from November 18th to January 23d. Three thousand miles of sailing through long reaches of unsettled forests, over storm-swept mountains, and along the edge of dizzy precipices in the darkness of night. It was also made in the middle of the Arctic winter when fearful storms are of frequent occurrence; but notwithstanding all the drawbacks and difficulties the work was accomplished within a month from the time that the order was given to do it.

Five hundred reindeer trained to harness were selected and secured and 113 emigrants, of whom 78 were Lapps, 25 Norwegians, and 10 Fins; making 68 men, 19 women, and 26 children. Of the women, 16 were married, 6 of them being brides, one bridal company was of the mature age of 40 and 39 years; the youngest couple were 26 and 23 years respectively; the youngest bride was 22 years of age. Among the Lapps was a Mr. Samuel Johannesen Balto, who crossed Greenland with Nansen, for which he received a silver medal from Oscar II, King of Sweden and Norway. There was also in the company Johaan Petter Stalogargo, a Fin, who has the distinction of being the northernmost mail carrier in the world, having for eight years carried the mail on his back to North Cape, Norway, travelling

on skees. Among the 63 men are 13 who have had experience in carrying the mail with reindeer teams across the mountains and canons and plains of Arctic Lapland. Among the curiosities of names the scriptural ones are carried by two Fins; one Mr. Samuel Jossfeen, and the Jeremias Abrahamsen. These Lapps and Fins can all read and write that are of sufficient age; they are also all members of the Lutheran Church, having been baptized in infancy and confirmed at sixteen years of age, at which time they are allowed by the customs of the Lutheran Church to partake of Communion. I regret to say that although members of Church, yet some of them are addicted to the use of intoxicating liquors and upon several occasions got drunk while en route to Alaska. It is proposed to establish a temperance society among them and instruct them in our American views with reference to intemperance.

THE AMERICAN PRESBYTERIAN CHURCH,
ITS POSITION, OPPORTUNITY AND RESPONSIBILITY.

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Deuteronomy 2 : 31.

"Begin to possess, that thou mayest inherit the land".

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It is not without significance that America should have remained hidden from civilized world until the close of the 15th century.

For ages history had recorded in brick and stone, on papyrus and parchment of the rise and growth, the decay and fall of nations in Asia, Africa and Europe, but the story of America remained a blank; its very existence unknown.

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As the official act of Columbia was the erection of the Cross of Christ upon the New World, so the first sounds heard by the native races on the shores of America were those of prayer and praise.

It is of interest to note in this connection that the first protestant worship in America was by the French Presbyterians, the Huguenots, in 1562 and years before the landing of the Mayflower at Plymouth Rock.

Many and divers were the nationalities that sought homes in this new land. But those, who principally moulded and shaped affairs, the pilgrims of destiny and builders of empire, who laid the foundations broad and deep for Christ and His Church; foundations which would support the temple of freedom, and through all coming time bless the generations, the men above all others, in that epoch-making age, who, gathering up the lessons of the past, worked out plans and laid enduring foundations for civil and religious liberty, were the Scotch and Scotch-Irish, Hollanders, Huguenots and Puritans.

At the breaking of the Revolutionary War the Scotch and Scotch-Irish were the most numerous race in the Colonies, numbering about 900,000, or one-third of the entire population, while the Puritans numbered 600,000 of them in and the Cavaliers 400,000. It is estimated there were 60,000 of them in New England alone; and at the time they were the dominant influence in the United States.

For centuries in Scotland and Ireland they had stood as firm as their eternal hills against kingcraft and priestcraft; against Absolutism in State and Church. They endured the rack and thumb-screw in the Old Castle at Edinburgh; they were hunted like wild beasts in their mountains; mutilated and branded in their persons, butchered, drowned, and burned at the stake; but in this fiery furnace of affliction they were learning lessons in political economy, that gave great Britain the "habeus corpus" act, a free parliament and constitutional liberty. They were in training to found a free republic. And when time came to establish the foundations of that republic with the sword, no wonder that 12 of the 24 Major-Generals of the American Army and over one half of the troops should have been Scotch and Scotch-Irish.

True yoke-fellows with them were the Hollanders, whose sturdy faith had been wrought out and manhood developed during those desperate years, when they stood as a wall between Protestantism and its overthrow. A race, who could conquer the sea and successfully withstand the onslaught of a united papal Europe was surely good material for foundation-stones in free America.

Then there were the Huguenots, refined and purified and made meet for their high calling, to help in laying the foundations of the Church in this goodly land. By their baptism of suffering in those days when the streets of Paris ran red with the blood of her best citizens, they had been made the Apostles of God to other lands. The Huguenots who came to America were the flower of France from the loss of whom she did not recover for a century. And brothers with the Huguenots and Hollanders and Scotch were the Puritans, who, driven from their homes by the persecutions of Henry VIII, Queen Mary, and the Stuarts, had sought and found shelter in Holland, Germany and Switzerland, where they sat at the feet of the ablest scholars and most advanced thinkers of their age. There they learned those lessons and received that special training which prepared them for the great mission to America.

Thus God sifted out of the three Kingdoms of Great Britain, Holland and France, the choicest material for the New Republic. And through them wove into American life and character the best and highest results of all the past.

It is also worthy of note, that of these four prominent factors in our early American History, three, the Hollanders, Huguenots, and Scotch and Scotch-Irish, were Presbyterians; and the fourth, the Pilgrim Fathers, held in common with Presbyterians the Calvinistic creed; and many of their children had the Presbyterian system of Ruling Elders, of whom Elder Brewster is a well-known example. These and kindred spirits from other lands, only in smaller numbers were those, whom God in His providence had called out from the ripest civilizations of Europe. Men of the highest ability and learning and character and religious consecration. And to whatever causes the historian or philosopher may ascribe the wonderful migration at an early date of Christian people to America, we must

see in it over and above all the Hand of God. It was His Almighty Hand that brought to this land the brave old Hollanders, the Scotch Presbyterians, the English Dissenters, the Irish Calvinists, the quiet Quakers, the glorious Huguenots, the hymn-loving Lutherans, the chosen ones of God called out from all lands to take possession of and develop this land for Christ. As the angels looked down on that historic age they heard

"The tread of pioneers
Of nations yet to be
The first low wash of waves
Where soon shall roll a human sea."

Gaining a foothold upon the Atlantic seaboard, they gradually extended their settlements into the interior, and as they advanced the wild forests and Indians gave way before them. They overflowed into central and western New York and the Western Reserve; over the Alleghenies into the fertile valley of the Ohio; across the Blue Ridge into Tennessee and Kentucky; across the prairies of Indiana and Illinois into Michigan and Wisconsin; and wherever they went the log church and the log school-house were erected among the rude log homes of the settlers.

As the churches became strengthened, God, by means of the Louisiana purchase (1803) took that mighty empire extending from the Gulf of Mexico, diagonally across the Continent two thousand miles to Puget Sound, out from under French papacy and called upon this Church to "enter in and possess." Hitherto emigration had largely been homogenous; a number of families going together from one section to another and taking with them their Minister and Schoolmaster. But with the doubling of our area at one bound, the Church felt that former methods were inadequate for such an emergency. In anticipation of this increase of territory the General Assembly of 1802 created a "Standing Committee of Missions" which in 1816 was made "The Board of Missions".

Scarcely had the Church time to grasp the magnitude of the added work before the annexation of Texas, and the close of the Mexican war took out from the blighting influence of Spanish Catholicism and gave to Protestant control a region over 65,000 square miles larger than the original thirteen states. Once scarcely under the American flag the marvelous stores of gold and silver in California, Nevada, Utah, Montana and Colorado, were uncovered to an astonished world. Then in 1867 Alaska, whose western limit places San Francisco east of the center of the United States, was taken from the control of Greek Catholicism and laid upon the American Church, and lo! our "Iceberg" astonished the world by the extent and richness of its gold deposits, and to-day representatives from many lands are flocking into Alaska by the tens of thousands.

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THE PRESBYTERIAN CHURCH.

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As American Presbyterians we can thank God and take courage. Ours is not a Scotch, Dutch, Irish, Welsh, English, French, Swiss, or German Presbyterian Church, but a union of all of them. As with our American character so with our American Presbyterian Church it is a resultant combination of the very best of several constituents from which it was originally formed. It has appropriated all that is best in the teachings of the Swiss Reformed Church from Ulrich Zwingli to Philip Schaff, all that is best in the Huguenot Church from John Calvin to Robert Baird. In the Scotch Church from John Knox to John Witherspoon. In English Presbyterianism from John Wyckliffe to Jonathan Edwards all the best from Saint Patrick, Father of Presbyterians in Ireland, to Francis Makemie, one of the fathers of Presbyterianism in America.

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IN THE REVOLUTION.

The Presbyterian Church in America gave to the world the American Republic. It was the predominant Church of the Revolution. The Baptist Church at that period was few in numbers; the Methodist Church was in its infancy and weak; the Quakers and some of the German Churches were non-combatants; and the Established Church of England in the Colonies, sided with the mother country. The churches that then controlled public sentiment and shaped the affairs of State were the Congregationalists of New England and the Presbyterians of New England, Middle and Southern States; the Presbyterians greatly outnumbered the Congregationalists; Accordingly more than one half of the officers and soldiers of the American army in the Revolution were Presbyterians.

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INFLUENTIAL.

As in colonial and revolutionary times, so ever since, the Presbyterian Church has been among the foremost leaders in reform and good government. The tendency of its doctrines being to make brainy, whole-souled and resolute men, men of affairs, it is not strange that its members are found in the uppermost seats of scientific, professional, commercial, and political life; that it forms the judicial character sought for the supreme and other high courts of the land; that ten times the Nation has turned to the Presbyterian Church for its President.

The Presbyterian Church is a leading Church in liberality; according to the census of 1890 it contributed for missions a larger sum than any other denomination.

ORGANIZATION.

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Our system of Boards organizes us for active work. The Board of Publication and Sabbath School Work provides instruction and literature for the children of the Church. As they advance in years the Board of Aid for Colleges and Academies provides them with higher instruction, and if they need it, the Board of Education assists in defraying the expenses of that instruction to those who are preparing for ministers. And when the young men are prepared for the active work of the ministry, the Board of Home Missions stands ready to send them to the weaker churches of the older states, or into the new regions of the land. To those who are called of God to engage in work among the Negroes the Board of Freedmen extends a helping hand. For the maintenance of religious school work among Mountain Whites, Negroes, Mormons, Mexicans, Indians and Alaskans, the Woman's Board of Home Missions is an efficient organization.

That the strong churches may help the weak, and the feeble congregations secure a sanctuary of their own, is the work of the Board of Church Erection; Home Missions, Freedmen, and Church Erection combine to give gospel privileges to every section of this great land. And while the Church remembers the divine command of "beginning at Jerusalem", it is equally loyal to the additional command of sending the Gospel Message "into all the world." For this purpose the Church created the BOARD of Foreign Missions, with its active auxiliary The Woman's Board of Foreign Missions. And last but not least, when the workers have given their strength to the service of the Church and through failing health or the infirmities of increasing years, the veterans are compelled to retire from the active work, the Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers lovingly cares for them.

The Presbyterian Church in the United States has the most complete, efficient and perfect system of organized work in existence.

With the inspiration of its past successes, its present influential and wealthy membership, and its thorough organization it stands to-day the leading Church in the evangelization of America and the World.

NEED OF A NEW BAPTISM.

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Not only is the Church not advancing all along the line but it is not even holding its own. In places it is retreating, needed reinforcements are not furnished, consecrated men and women, separated by the Holy Ghost for Mission work are not and cannot be sent for want of funds. Missionaries who through heroic self-denial have pushed forward the work have been compelled to fall back for want of supplies. Some churches have been closed; some young converts remanded back to heathenism; some native catechists won and trained through years of patience and expense turned adrift; some of the children of the Church in the newer settlements denied gospel privileges are making shipwreck of their souls; some new and

growing centers of ininnence left without the moulding and restrain
ing influence of the Gospel and a remembered Sabbath are laying
the foundations of future socialism and anarchy.

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We are living in one of the great crises of the world's history. The age demands consecrated men and women; consecrated time, consecrated energies, and consecrated wealth, shall it have them? "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"Begin to possess, that thou mayest inherit the land."

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September 15, 1898.

Hon. W. R. Day,
Secretary of State,
Washington, D. C.

Sir:

In response to your inquiry of the 13th instant with regard to my connection and the work of missions in South east Alaska, I have the honor to state, that I went to Alaska as superintendent of Presbyterian Missions in 1877. I have spent between that date and the present three winters and nearly every summer; have visited repeatedly all parts of the Territory south of Mt. St. Elias as well as large portions to the north and to the west.

In the spring of 1885 I was appointed General Agent of the Department of the Interior of the United States Government for the purpose of establishing schools.

In establishing Presbyterian Missions in Southeast Alaska it was always understood that it was a part of the United States, as the Home Department with which I was connected had no authority for the establishment of missions outside of the jurisdiction of the United States.

In 1881 I established a Presbyterian Mission Station on Portage Bay, at the head of Lynn Canal, which was named Haines. The rev. Eugene Willard and family were placed into charge, and their work has grown at that point, into a flourishing church of native members. The missionary now in charge is the Rev. W. W. Warne.

In 1895 I sent Mr. and Mrs. Lewis Paul as missionaries of the American Presbyterian Church to Fort Tongass, on Tlekhsiti Harbor, at the extreme southeastern point of Alaska, where they remained for several years. In 1895 this mission was transferred to Saxman, on Tongass Marrows, where Mr. James Young and the Rev.

Edward Marsden are in charge. In 1897 Mr. William Duncan, at the head of a prosperous mission at Metlakatla in British Columbia moved his Colony north to Annette Island, in order to get within the jurisdiction of the United States.

In 1897, The Mission Society of the Protestant Episcopal Church of the United States, established a Mission at Ketchikan, on Tongass Marrows, Southeast Alaska.

In 1881 the United States Naval Commander in those waters, assembled Shateritch, Donawok and other leading Chiefs of the Chilea tribe, and explained to them the subject of the missionaries locating among them and charging them to see that they were not molested and annually thereafter the ceremony was repeated up to the year 1885, and later. Detachments of the United States Army had had charge of camps at Kadiak, Kenni, Sitka, Fort Wrangell, and Fort Tongass, from 1867 to 1877, inclusive. Upon the withdrawal of the military in 1877, a naval vessel, at first the Jamestown, afterwards the Adams and the Wachusett the latter commanded by Captain Lull, was stationed at Sitka, cruising as circumstances required, to preserve order among the natives from Fort Tongass in all the inlets, to the head of Lynn Canal.

I have the honor to be

Very respectfully,

Sheldon Jackson.
General Agent of Education.

October 28, 1898.

Mrs. William Thaw,
P.O. Box 1060,
Pittsburg, Pa.

My dear Mrs. Thaw:

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The native name for the village on St. Lawrence Island where our Mission is established is the harsh one of "Chibuchak", and it seemed to me very appropriate that it should be re-named on the death of the Missionary after him, whose work had attracted the attention of the Christian world to the village. To my mind it is certainly more appropriate to name those places after departed missionaries than to give the villages in previously unknown regions the names of officers of the ship that first visited them, many of whom drinking, immoral men. For the same reason when the Cape Fox and Fort Tongass natives desired to establish a Christian village in Southeast Alaska I named it Saxman after the Missionary who had lost his life while on a journey to select a spot for such a village.

.....

Very truly yours,

Sheldon Jackson.

October 29, 1898.

Miss Kolikook,
Indian Training School,
Carlisle, Pa.

Dear Young Friend:

I was pleased to receive your letter of October 21st, and to note your rapid improvement in writing and in the use of the English language.

I hope some time during the winter to visit Carlisle and to find you well and contented.

Very truly yours,

Sheldon Jackson.

October 29, 1898.

Miss Anneebuck,
Indian School,
Carlisle, Pa.

Dear Young Friend:

I was gratified to receive your letter of October 2nd, and that you were learning so well to write and use English. You must study hard and when you return to your home you can make yourself very useful to your friends there.

I hope to come to Carlisle during the winter, and to find you and your companions from Alaska, well and happy.

Very truly yours,

Sheldon Jackson.

October 28, 1898.

Miss Coogidlore,
Indian School,
Carlisle, Pa.

Dear Young Friend:

Your letter of September 25th was awaiting my return to Washington from a lecture trip.

I am very glad to see the progress you are making in your writing and your command of English.

Some time this winter I hope to visit you and the other children from Alaska, and find you all well.

Very truly yours,

Sheldon Jackson.

October 29, 1898.

Miss Tumasock,
Indian School,
Carlisle, Pa.

My dear Young Friend:

Your letter has been received and I am glad to see how much you have improved in your writing and in the use of English language. When I come to Carlisle some time this winter I will tell you all I saw in Alaska, and how rapidly that country is growing in importance and interest.

Very truly yours,

Sheldon Jackson.

P.S. Your friends at home were greatly disappointed last summer when they found I had not brought the photographs of you girls and when I go back we must have some taken for them.

October 31, 1898.

Miss Lablok,
Indian School,
Carlisle, Pa.

Dear Young Friend:

I am pleased to read so nice a letter from you and to see how much you have improved. Your letter is well written, well expressed, and you bid fair to become a fine scholar.

If you continue to study hard and take pains in your work, I am sure when you return to your own home and friends you will be a most useful and practical woman and helper, in all good work.

During the winter I hope to come to Carlisle and to find you well and happy. Remember me to all the young friends, and with kind wishes for them and yourself, I remain

Very truly your friend,

Sheldon Jackson.

November 14, 1898.

Mrs. Christeana Baker,
Jackson, Alaska.

My dear Mrs. Baker:

Yours of October 21st is received and contents noted. I am very glad that you are getting along so well at your station.

I will write to Prof. Kelly at Sitka to take the first opportunity of sending the Hyda boys to Carlisle.

A few weeks ago I sent you some magazines which I trust will come safely to hand.

Very respectfully yours,

Sheldon Jackson.
U.S. General Agent etc.

8th ANNUAL REPORT
of
THE INTRODUCTION OF DOMESTIC REINDEER INTO ALASKA.
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Department of the Interior,
BUREAU OF EDUCATION
Alaska Division,

Washington, D. C.,
December 31, 1898.

Sir:-

I have the honor to submit to you my 8th Annual Report on "The Introduction of Domestic Reindeer into Alaska."

The year just closed has been one of more than usual interest. It opened with the Government Relief Expedition, in charge of Lieut. D. H. Jarvis of the U.S. Revenue Cutter Service, to the whalers in the neighborhood of Pt. Barrow, Alaska, and with a Government Commission to Lapland, Norway, the procuring of a colony of Laplanders and for the purchase of a herd of reindeer trained to harness, to be used in transporting relief to the destitute people in the mining regions of Alaska; also the establishment of a new reindeer station in the neighborhood of Unalaklik, 60 miles north of St. Michael. It being necessary to send Mr. William A. Kjellmann, the superintendent of the stations at Alaska, to Norway in charge of four families of Lapps whose term of service had expired, and according to contract were to be returned to Lapland. Dr. A. N. Kittilsen, the physician and assistant superintendent, was placed in charge of the herd at the Teller Reindeer Station, with Mr. T. L. Brevig as his assistant. Mr. Frederick Larsen (Lapp) was kept with the herd as overseer, and Messrs. John Tornensis and Mikkel Nakkila (Lapps) were kept at the station during the fall of 1897, repairing and making sleds and harness, preparatory to the removal of a portion of the herd to the new station near Unalaklik.

On the last of October, Dr. Kittilsen made a trip to Cape Nome, where he received from Antisarlook 53 male, 63 female, and 3 fawn reindeer for the Government, which had previously been loaned and were now being returned. He also secured 4 females and 3 fawns belonging to Tatpan of Golovin Bay.

In the middle of November a trip was made to Cape Prince of Wales, returning November 28th with 3 head of deer belonging to the Government.

As Tautook, Sekeagloom and Wocksock (Eskimo), had served their apprenticeship of five years it was proposed to establish them at the Teller Station with a herd of their own when the Government herd should be taken to the new Eaton Station. Accordingly, on December 3rd, each of the three received according to contract 20 females, 3 bulls, and 2 sled deer. These together with those previously owned by them, gave Tautook 77 head, Sekeagloom 59, and Wocksock 50, making a herd of 186 between them. The apprentice Ojello being quite sick, was left with his family at the Teller Station.

On December 19th, leaving Mr. Brevig in charge of the Teller Station, Dr. Kittilsen in charge of the Lapps and apprentices, other than those mentioned as having been left at the Teller Station, started across the country for Unalaklik with 450 reindeer and 40 sleds, arriving at Golovin Bay on the 29th of December. There were 17 in the party, counting women and children. The 7 deer brought from Cape Nome for Tatpan, an apprentice above mentioned, were transferred to the herd at Golovin Bay and 17 deer belonging

to Martin, an apprentice at Unalaklik, were lassoed and taken into the Government herd to be driven to Eaton Station.

On January 3rd, the journey was resumed, but two days later a snow storm was encountered of unusual severity and the party went into camp, the deer being returned to the neighborhood of Golovin Bay, where the pasturage was more accessible. While incamp, January 10th, Lieut. Jarvis and Dr. Call, of the relief party for the whalers, arrived from the south and asked for reindeer transportation to Port Clarence. Accordingly, on January 12th, Dr. Kittilsen, taking two of the apprentices, drove back with Lieut. Jarvis and Dr. Call to the Teller Reindeer Station, where they arrived on the 19th. Leaving Lieut. Jarvis to push on to Cape Prince of Wales and Dr. Call to Cape Nome, Dr. Kittilsen with the apprentices, on January 26, started on their return to Golovin Bay, reaching there February 9th. During Dr. Kittilsen's absence Lieut. Bertholf, also of the Point Barrow relief expedition, had arrived at the reindeer camp near Golovin Bay and induced Frederick Larsen to take 5 deer and sleds to help him across Kotzebue Sound with provisions for the relief party, claiming that it was impossible to get the good across the country with dog teams. After getting to Kotzebue Sound Lieut. Bertholf insisted on ~~xxx~~ keeping the reindeer teams for his further trip to Point Hope, returning Frederick Larsen back to Golovin Bay.

On the 13th of March, camp was broken and a start made for Unalaklik, which place was reached on the 21st. After reaching the Eaton Station the spring was utilized in cutting and hauling several hundred logs for the erection of houses at the new station. After the logs for the erection had been hauled to their destination the herd was moved to the foot of the mountains southeast of Unalaklik, where a good fawning place was found.

In April an expedition was made to Golovin Bay to return some provisions which had been borrowed from the Swedish Mission Station during the detention of the herd in that neighborhood the previous winter.

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THE HERD.

The Government was driven during the winter from the Teller to the Eaton Station, a distance of about 300 miles.

The 120 reindeer that had been loaned by the Government to Antisarlook in January, 1895 was returned by him last winter, he retaining 160 the same being the increase during the three years in his possession. 75 deer were given by the Government to Tautlook Seakeaghook and Wocksock, who had finished their term of apprenticeship and in accordance with the terms of their contract, to enable them to commence an independent herd. 160 deer belonging to Antisarlook's herd at Cape Nome, and 301 deer belonging to the Missionary and Eskimo herd at Cape Prince of Wales, were borrowed by the ice-imprisoned whalers at Point Barrow. Of these, 260 males were slaughtered for food, the females being kept as a nucleus of a permanent herd at Point Barrow. It was, however, afterwards found by the Commander of the Revenue Cutter, "Bear" desirable to return them to Cape Prince of Wales and Cape Nome, as the Government had been unable to secure from Siberia a sufficient number of deer to replace those that had been borrowed and driven away.

At Golovin Bay the union herd belonging jointly to the Swedish Evangelical Union Mission and Episcopalians, was increased during the year by 99 fawns born. It is expected this winter that the herd will be divided, that portion belonging to the Episcopalians will be driven across the country to Weare, at the mouth of the Tanana River.

Instructions were left at the Eaton Station to loan 100 head of reindeer to the Roman Catholic Mission on the Yukon River, and send with the herd an experienced Lapp to take the oversight of the herd, and instruct the native apprentices in its care and management.

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HOW REINDEER WILL SUPPLEMENT THE STEAMBOAT AND RAILROAD IN ALASKA.

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Whatever may be the development of transportation by river or by railroad in Alaska, the reindeer will prove a useful auxiliary by rendering possible a ready distribution even for long distances from the terminus. For instance, the steamers that visit the upper Yukon unload their goods at the terminal points. From these terminal points in the winter the reindeer can convey provisions and other supplies to the miners, twenty-four or one hundred miles or more as the case may be. If a railroad should be made from Skagway or from Prince of William Sound, or any other point into the interior, at its terminal point various reindeer expresses make possible the distribution of the freight from the railroad to distant points in various directions from the terminus. They would likewise collect freight for the terminus. Meanwhile the reindeer can not be used as a substitute for the river or the railroad in the carrying of freight any more than horses or oxen can be used for that purpose because while the amount of freight carried by the reindeer in the winter time is considerable it would take ten thousand reindeer to carry a thousand tons while one freight train or one large steamboat might carry the entire amount. It is in the distribution from terminal points and the collection for terminal points that the reindeer will be useful.

Another point of great usefulness is the light work of carrying the mail. Great speed for small loads is the favorable condition. With relays of twenty-five miles each the possible speed in winter time of reindeer expresses carrying of light load of mail is two hundred miles a day. If a route can be found, such as the Dalton trail is said to be, from Haines to Fort Selkirk or Circle City, the relays of reindeer could carry the mail in three days to Dawson City and in four days to Circle City. Return mail should be brought back in the same period. Supposing a railroad should be built to Dawson City or Circle City, the reindeer would not be useful in traversing the country over which the railroad passed but he would be very useful in connecting the terminus of the railroad in the winter time with places down the Yukon River, even the military camp at Weare, near the mouth of the Tanana could be brought into communication with the War department by reindeer express to Circle City, taking two days for round trip, and from the military camp near the mouth of the Tanana once a month to Point Barrow, requiring four days out and four days back, would keep the whole country in possession of the news regarding the fate of sailors caught in the Arctic Seas, and the missionaries

who live in that remote region. A similar four days' express twice a month would bring the same news from Cape Prince of Wales and the Missionary stations north and east of that point and also those on the lones south and west and those on the Yukon. Another one three days out from the new military post at Weare would give the same information regarding St. Michaels and numerous missionary posts south and southeast of that point. During the summer time the boats on the Yukon will bring the great bulk of freight up to the different distributions points.

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December 22, 1898.

Rev. Edward Marsden,
Saxman, Alaska.

My dear Edward:

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I hope that you will keep me informed as to the progress of the school at Saxman, and if we do not secure a good teacher this year let me know early in the spring so that I may arrange for one to commence September 1st, 1899.

I am satisfied that Metlahkatla will not have a good school in many years, and I would like to build up a school at Saxman that will furnish facilities for such of the people at Metlahkatla as chose to send their children.

Wishing you a blessing in yours work, I remain

Respectfully yours,

Sheldon Jackson.

General Agent.

Juneau, Alaska,
December 6, 1898.

Rev. Sheldon Jackson, D.D.,
Washington, D. C.

Dear Brother:

I am just about to write to Dr. Thompson resigning my work here, the resignation to take effect at the close of my year, April 21st.

The giving up of my work in Alaska is a great disappointment. When my wife and I came here we expected to make Alaska our field of labor so long as we were able to work for the Master, but man proposes and God disposes. I sometimes wonder what His allwise purpose has been in the afflictions which have come to me first in the death of our little son and then in the taking of the wife who was a parently so much needed both in the home and the church. God only knows and to His wisdom and Love I bow.

Aside from these great sorrows my life in Alaska has been happy. I have thoroughly enjoyed the work and the progress which we have made. I would have loved to have been permitted to remain longer, for the work of the past three years has been largely foundation work. It would have been a privilege to have a little of the superstructure but my duty to my children makes it necessary that I should return to the states. I feel that I should be with them and take the place so far as I am able of the mother who is gone. The grandmother who has them in charge is not in good health, and the burden is too much for her. Besides I feel that it is my duty to be in my place as parent at home.

In addition to this I feel that the minister in charge of this work should be a married man. I find that I am at a disadvantage here since my wife died.

I think best therefore that I should take a field in the states where I can have the children with me which is impossible here.

I write you and to Dr. Thompson thus early in order that a man may be found to take this field immediately upon my going. This is imperative to the welfare of this work. Other Churches are coming in - A Congregational man has been here since early fall. He has organized a church at Douglas and proposes organizing here - I objected on comity grounds and we finally appealed the matter to our respective boards for decision. They decided that there should be no Congregational Church at present, but the minister here is not satisfied with the decision and while obeying the agreement in letter is not doing so in spirit, holding services weekly with Sunday School, and a reading room instituted with the aid of the Congregational S.S. and Publication Society. The man in charge, Mr. Wirt, is representing both the Home Missionary and Sunday School work of the Congregational Church as Superintendent of Alaska work. He is young, full of business, attractive and makes strenuous efforts to please. Like the Episcopalian Clergyman of the story he preachers neither politics nor religion, and especially the latter. I do not think he can build a permanent work on the foundation he has adopted but just now he is very popular in the town.

The Methodists have just placed a man in the field, a Mr. Larsen. He seems to be an excellent man and has brought a family with him of talented children, musically inclined. He has preacher, choir, and audience all in his own family. With these two denominations in the field and bidding for support together with the Episcopalians it would not do under any circumstances to leave our Church unoccupied.

I shall be able to leave the field in very good condition for the new man. One purpose I had in returning after taking the children to their grandmother was to complete the enterprise of building which we had planned. We now have a beautiful and convenient little church almost ready for dedication and on the same lot with it a commodious manse which will be completed in the spring and which will be as comfortable a house as there is in the town. The church has been fully organized with elder and board of trustees; there is a flourishing Sunday School, Endeavor Society, and Indian Aid Society, all in good working order. In other words the work is now on a good firm basis and there is a grand opportunity here for the right man.

But, Dr. Jackson, he may be the right man. He must have talent for the most talented men of the west have found their way to Alaska and Juneau. You know the character of the men who came in on the second were into a new country. They are keen-witted energetic, and very many of them highly educated and a man to make a success here must have more than the average ability as a preacher and scholar. And he must have tact. He might get along with medium ability but he will absolutely fail without this latter qualification, for there are constant demands upon a man's diplomacy.

And too he must be able to decide his course without the advice of brethren since he is separated from his fellow presbyters and so must be wise.

You know all this far better than I do, but I feel like reiterating it because I am firmly convinced that our work in Alaska has suffered by the mismanagement of incompetent men. And we cannot afford to make any mistakes here at Juneau, at this time or we will lose to others what has been gained.

I would suggest that if possible a man be found who has had experience in city mission work. This field is rapidly becoming of that character. It is a town in size but a city in so far as its citizens and habits of life are concerned and will become more and more so in the future.

I did not state above that the church and parsonage are, financially provided for and will be completed ~~with debt~~ without debt.

I do think Dr. Jackson, that with such equipments and in a field of such promise there ought to be some one with talent and consecrated ability to take up this work. I sincerely hope and earnestly pray that you may be able to find such a man.

My thoughts have been turned to the Rev. Geo. P. Williams present Supt. of our Mission work in Chicago, and has had experience in Home Mission and both before and ever since has graduated from McCormick Seminary in 1891. He would be a good man but I do not know at all that he can be secured; in all probability not since he is making a success of his present work.

I do not know where I shall go from this field. I would like to remain in the West, but am ready to go wherever God may direct me. If you can recommend any work to me I should be thankful for your help in securing a new field of labor.

I trust that you are having a profitable winter's work. I was about to say that I hoped you were having a little rest after the arduous toils of the past year, but you do not rest. May God bless you in your manifold labors.

Yours Fraternaly,

(signed) J.H. Condit.

January 11, 1899.

Mrs. F. H. Pierson,
P.O. Box 156, Madison Sq. Branch,
New York, N.Y.

My dear Mrs. Pierson,

Yours of January 10th ordering 1000 copies of the Reindeer Map is received and will be attended to.

General Eaton will continue his connection with the Sheldon Jackson College. We will be glad to assist Mr. Campbell all we can. Among other things that ought to be done by the Board or a union of boards of the different churches or whatever organization pushes the matter, should be the sending of a competent lawyer to Salt Lake and working up the case. Legal evidence submitted to Congress will be necessary in addition to the petitions which will pour in.

Governor Brady and ex-Governor Sheakely of Alaska, are in Washington. Governor Brady is very strong in his view that the Mission work is suffering by continuing the Rev. Mr. Thwing at Port Wrangell, that our cause is going to pieces as rapidly at that point. A few of the white Christians connected with the Presbyterians Church have organized a Sabbath School independent of him and in which he is allowed no hand. The Board cannot afford to continue Mr. Thwing there. If the real facts get out to the Church that the Board continued an unsuccessful missionary for years at that place it will damage collections many thousands of dollars. Am I right in believing that the Board of Women will send a Minister to Jackson, Shagway, and Juneau in southeast Alaska, the one to Juneau to take the place of Mr. Condit, who retires, and that they will also commission a man to accompany Mr. Young into the Yukon Valley? There is much enthusiasm in Princeton among the young men of the Senior class to go to ~~Princeton among the young men of~~ Alaska; but we ought to definitely make our arrangements for next summer. It should not be put off too long; indeed the sooner that Dr. Thompson can meet me there the better. Will you kindly see him with regard to it and let me know.

Very truly yours,

Sheldon Jackson.

January 14, 1899.

Mrs. F. H. Pierson
P.O. Box 156 Madison Sq. Branch,
New York City.

My dear Mrs. Pierson:

Yours of the 13th is received. I have just written to Dr. Thompson that the Senate Committee had recommended for adoption the restoration of the old Indian School contract system that you ladies thought a few ago and supposed you had killed. It has come to life again and you will need stir yourselves immediately and vigorously. It seems to me it would be a good thing if

General Morgan of the Baptist Board who understands the question could come on to Washington at once. I do not like the idea of Yukon being left without a ministry until you get your money for the Chilcat property. It looks to me as though there might be a long delay in that matter. I think the Board will be warranted in going in debt for the Yukon, shielding yourselves under the plea of obedience to the commands of the General Assembly, which directed with full knowledge of the debt that at least five men should be sent into that region by the Board.

Very truly yours,

Sheldon Jackson.

February 9, 1899.

Rev. Albert B. Robinson,
Editor "Assembly Herald", Presbyterian Building,
156 Fifth Avenue, New York, N.Y.

My dear Mr. Robinson:

I have just received the HERALD for February and have read with interest General Eaton's article on Presbyterian Missions among the Mormons. I think it is the best statement that he has yet put out. Did he make any arrangement with you for having the article struck off in leaflet form? If not and it is still in type I wish you would have 1000 copies printed for me and send the same with bill. If the type has been distributed, and you can spare the magazine send me the leaflet of the Magazine with bill; if, however you can print the leaflet you need not send me but two or three of the Magazines for present use. I hope that subscriptions are coming in at a lively rate.

Truly yours,

Sheldon Jackson.

February 13, 1899.

Mrs. Elliott F. Shepherd:

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First, with regard to Point Barrow, you remember you very kindly offered to send a lady with Mrs. D.R. Marsh as company, but a suitable lady could not be found when Dr. Marsh went out year before last. He wrote me last last summer recommending a friend of his with his friend's wife as suitable persons to come to their help. I have corresponded with the same but they are unwilling to go. In the mean time I have found a suitable man in the senior class at Princeton who upon graduating in May expects to get married and is willing to go to the help of Dr. and Mrs. Marsh. Dr. Marsh has found that attempting to teach school and take care of the church (there are 114 Eskimo members in his church) attending to all the sick,

and attending to the 101 little things claiming his attention, is too much for one man. I now would suggest that we send Mr. and Mrs. Spriggs this coming summer to the ~~gi~~ help of Dr. and Mrs. Marsh. That if you will pay Dr. and Mrs. Marsh ~~the~~ \$1200 as minister and physician the Government will pay to Mr. Spriggs \$1200 as teacher and helper to Mr. Marsh in outside matters. After giving the matter consideration and prayer please let me know whether this meets with your approval, as Mr. Spriggs would like to know at an early date whether he can be sent there this season. The work at Point Barrow, as you have heard from time to time, among those Eskimo has been one of very great success, and when those eight whaling ships were caught in the ice around Point Barrow many of the sailors would have died of starvation if Mr. Marsh had not been there to minister to them as a physician; so that our missionary work there has been blessed not only to the natives but to the poor white whalers that were last winter imprisoned in the ice.

I heard other things indirectly from Mrs. Stewart of Brooklyn, who is very proud of the work done by Mr. Lopp, their Missionary at Cape Prince of Wales, who drove the reindeer across the country 700 miles last winter for the relief of the whalers, reaching Point Barrow about the first of April when the food supply was getting very low.

Secondly, I am very anxious to have your assistance again in keeping the Sheldon Jackson College going at Salt Lake City, Utah. The two men that have shown the most interest in the movement and gave us the most encouragement for the future were your husband and Dr. John Hall and the Lord has taken them both to himself. As one after another of those who have been giving and praying with me for the advancement of the Kingdom in the needy places of our country are taken home, I often wonder who will take their places and what we are going to do in the future. The first thousand dollars given for the College was by your husband, and the land that was secured for the Academy, which is the preparatory school of the College, was paid for by money raised by Dr. John Hall from his Fifth Avenue Church. It seems that Dr. John Hall ~~fr~~ before he came to this country, edited a Presbyterian paper in the north of Ireland, had a controversy with Mormon missionaries that had gone to Ireland, ~~had~~ to the people and bring such as they could induce to move over to Salt Lake. The interest which was created in Dr. Hall's mind at that time never left him, but during all the years that he was Pastor in New York he ever had a warm side towards Mormon missions and was before his death planning with General John Eaton the President of the College to make an effort to secure a few thousand dollars to give the institution a good start; but the Lord removed him before his plans were accomplished. Those of us who are left are struggling to keep the College moving until such time as somebody shall be raised up who will contribute largely towards it.

The Preparatory Department has more than doubled, its students since the establishment of the College. The classes in the College are still small, only some six or seven pupils, but it is a very hopeful beginning and if we get only enough for a college building I have no doubt that the college classes would treble in numbers. As it is they are living and holding their recitations in the Academy building which is uncomfortably crowded with pupils; but it is the best that we can do until in God's good time we receive assistance for the erection of our first college building. In the mean time General Eaton and myself are struggling to raise the salaries of the president and the two professors.

Year before last you were able to give me \$1500 towards these salaries last year \$500. I hope in laying your plans for work next spring you will set apart as large a fund as you can afford for this purpose. If it would assist you any I think that I could find some society that would relieve you of the expense of the salary of Dr. Wilbur at the Hospital at Sitka. A year ago the Christian Endeavor Societies of the Presbyterian Churches in California were ready to take up that work, and if you should wish it I would be willing to correspond with them this spring to see if they are still willing to do it. That would allow you to concentrate your work in Alaska at Point Barrow and Utah in the support of the College. There are 52,000 young women in Utah that are growing up as certainly go into polygamy as the years pass by unless they can be gathered into our mission schools and carried through the mission schools and the Christian Academy, and the Christian College, and in the College by fitting them either for teachers or taught stenography typewriting, bookkeeping, or dress-making, or some trade when they by which when they get through school they can go out into the world and support themselves and not be compelled to marry some old polygamist for the sake of a support, but will be able to support themselves.

As you know I have had 40 years experience in every part of the West all the way from Old Mexico to Alaska, this has given me unusual facilities for judging of the relative needs of different parts of the Home Mission field and it is my firm conviction that there is no section of the mission field in the United States where there is so much need as in that of Utah, and that there is no one thing where a certain amount of money will meet a greater want to accomplish church work than that connected with the Christian College in Utah. It is this deep conviction that leads me, while engaged in the Alaska work heart and hand, yet I am burdened in prayer and self-denial for the Utah work.

The Reindeer Report for 1898, covering the expedition to Lapland, last winter, and the relief expedition to Point Barrow will I trust be out in a few weeks and I will forward to you one of the first copies that comes from the Government Printing Office.

Trusting that your health has been good this winter,
I remain

Very respectfully yours,

Sheldon Jackson.
General Agent.

February 23, 1899

Miss Helen E. Burnet
Woman's Board of Home Missions
P.O. Box 156 - Madison Sq. Branch, N.Y.C.

My dear Miss Burnet:

I have noticed in one or two of your newspaper articles lately that under the leading of Dr. Crafts you have urged the Christian people to remonstrate with Congress against the repeal of the prohibition law in Alaska. I trust that you will not say anything about it, as Dr. Crafts is misleading the Christian public in this matter. Of course every Presbyterian and every good citizen would say that prohibition was better than high license if it could be enforced, but we have been trying prohibition in Alaska ever since the transfer in 1867, which is 32 years, and there is not today a native in that country who is within reach of liquor but can get all he wants. During these 32 years prohibition has never been enforced and never will be enforced until we have a white public sentiment in that country that demands prohibition. Now the majority of the Presbyterian Missions in Alaska are willing to try high license as a choice of two evils and it is for that the Governor, who is a Presbyterian, is now working. We feel that it is simply a choice of two evils and that high license is the least of the two evils, and high license will prevent smuggling and it is the smugglers bringing whiskey from the British side by row-boats going into all the little passages among the islands and visiting every Indian village that do the damage. Under high license liquors would be brought into the market as regular freight and landed at the leading villages; then the men at that village that was paying a heavy license would on the one side watch that liquor was not illicitly sold by irresponsible parties that would cut into his receipts and on the other hand would be very careful not to sell to natives as that would cost him the cancelation of his license to sell at all. It is probable that the Senate will add to high license a local option law so that any community that may so desire can prevent the establishment even of a license saloon in their community.

I notice that a number of the papers have been misrepresenting the Governor Brady in his action in this matter, but his action meets with my approval after long experience in Alaska, and I think is the better judgment of the Missionaries that have been there longest. The action of the Presbytery of Alaska was taken when few were present and it was unexpected. If it had been announced that the question was to come up in Presbytery the Presbytery itself under the circumstances would have voted for high license as the least of two evils. Under these circumstances the least that we call on Christian people to petition Congress for prohibition in Alaska; as Alaska is now situated, the least harm we will do. It is placing the Church in a false position.

Please show this letter to Mrs. Finks in order that if it meets with her approval the Home Missionary shall not be placed in a false position.

Very truly yours,

Sheldon Jackson

PIONEER EDUCATION IN ALASKA

by Sheldon Jackson, D.D., LL.D.
United States General Agent of Education in Alaska.

On the second day of March, 1885, the Secretary of the Interior assigned the work of making provision for the education of the children in Alaska, to the

United States Bureau of Education, and I was appointed General Agent of Education in Alaska.

The extension of the Public School System of the country over Alaska, involved much that was new and unusual in school work. It was a work of great magnitude in a new and untried field and with unknown difficulties. It was a work so unlike that of any other portion of the United States, that the experience of the past in other departments could not be a sufficient guide; it was a problem peculiar to itself and must be worked out by and for itself. It covered an area of one sixth of the United States. The schools to be established would be from 4,000 to 6,000 miles from the headquarters at Washington and from 100 to 1000 miles from each other, and that, in an inaccessible country, only one small corner of which had any public means of inter-communication. There was not at that time a road in all the country five miles long. No cars, stages, wagons or horses. In the northern portion of the Territory three schools covered an area as large as all the New England and Middle States combined, and were so remote and inaccessible that they could only be reached once a year. In August when the ice permitted, a few whalers dropped anchor in their neighborhood and the U.S. ~~G~~avenuer Cutter Steamer, "Bear" made an annual call, bringing the yearly mail and supplies. With the departure of the annual steamer the teacher and settlement were cut off for another eleven months from the outside world. There have been years, however, when the northernmost school at Point Barrow, could not be reached at all during the season, and the teacher was left for two years without a fresh supply of provisions. To reach and establish a portion of the schools, in the fall of 1886, it became necessary for the Government to charter a schooner upon which was loaded the four teachers and their families, their household effects and provisions, the necessary school supplies and building material for the school houses. The trip consumed 104 days at sea. The teachers of the schools in South eastern Alaska received a monthly mail; a few others along the Southern portion, received a chance mail two or three times during the summer, while those on the central and Arctic portions of the country received a chance mail once a year.

It was to establish English schools among a people the large portion of whom do not speak or understand the English language, the difficulties of which will be better appreciated if you conceive of an attempt being made to instruct the children of New York or any other State in Arithmetic, Geography and other common school branches through the medium of the Chinese language, teachers and text books. Of the 36000 people in Alaska, at that time, not over 2000 spoke the English tongue, and they were mainly in three settlements. It often occurred that a teacher who did not understand a word of the native tongue commenced with a school of from 30 to 100 native children who could not understand a word of English, and the teacher without an interpreter.

It was to instruct a people, the greater portion of whom are uncivilized, who need to be taught sanitary regulations, the laws of health, improvement of dwellings, better methods of housekeeping and dressing, more remunerative forms of labor, honesty, chastity, sacredness of the marriage relation, and everything that elevates man. So that side by side with the usual school drill in reading, writing, and arithmetic, there was needed the instruction for the girls in housekeeping, cooking, gardening, cutting, sewing and mending of garments; and for the boys carpentering and other forms of wood working, boot and shoe making, and various trades of civilization.

It was to furnish educational advantages to a people the larger classes of whom were too ignorant to appreciate them, and who required some form of pressure to oblige them to keep their children in school regularly. It was a system of schools among a people, who, while in the main only partially civilized had a future before them as American citizens.

It was the establishment of schools in a region where not only the school house but also the teachers' residence must be erected, and where the material must be transported from 1500 to 4500 miles, necessitating a corresponding increase in the school expenditure.

In the northern portion of this region the winter term being one long night presented new problems. The constant need of lamps in the school room was a matter of course; but a great difficulty was experienced in the confusion of time which arises from the absence of the sun (they have no clocks) to mark the alternate periods of day and night. Without a marked difference in the light between noon and midnight all knowledge of time among a barbarous people becomes lost. They know no difference between 9 o'clock A.M., and 9 o'clock P.M. Consequently when the school bell rings out into the Arctic darkness at 9 o'clock A.M., some of the pupils have just gone to bed and are in their first sound sleep. Roused up and brought to the schoolroom, they fall asleep in their seats. Many of the pupils have come to school without their breakfasts; with sleepy bodies and empty stomachs they are not in the best condition to make progress in their studies. Then, bearing in mind the fact that these children are wholly undisciplined and unaccustomed to restraint, not appreciating the restraint that prevents them from talking aloud across the schoolroom, leaping over desks, or that prevents 30 or 40 of the older people lounging in the schoolroom smoking and talking, the greatness of the task before the teacher becomes to be appreciated.

The Alaska school system further presented the problem of finding properly qualified teachers who for a moderate salary were willing to take their lives in their hands and exile themselves from all society; some of them settling down in communities where they were without any protection of law from the barbarous people with whom they were surrounded; and where they could hear from the outside world or receive supplies but once a year.

For the most part the teachers have been men and women of great consecration, as none other would be willing to endure the hardships of the situation. Since 1885 four teachers with two wives and two children have lost their lives in the Alaska school work by drowning. One was shot by whisky smugglers, while he was endeavoring to preserve the native village from being deluged with liquor, and another was shot by three young men whom he had expelled from school for disorderly conduct.

In the earlier sessions of school life among the Esquimaux it was not uncommon for the leading men and women of the village, both being in a state of intoxication, to force their way into the school room and attempt to break up the school. Two teachers taught, ate, worked and slept with loaded rifles at hand not knowing at what moment they might have to defend the property committed to them, and their lives. Their minds were constantly harassed with questions as when resistance were made how far it would be justifiable, and debated in their own minds whether it would be better to allow themselves to be robbed or murdered without resistance or by resistance make the savages respect their manhood. One night the teacher at Point Hope, hearing a noise thought that some one was trying to open the window shutter and gain an entrance to the house. Upon examination he found that it was a large Polar Bear which scenting the food inside of the house was trying to gain an entrance.

Upon other occasions when the children have gone outside of the schoolroom for recess, they have found a Polar Bear prowling around the school grounds. At Point Barrow a native woman hearing some noise in the hallway upon going out to ascertain the cause found a Polar Bear and two cubs had forced the outer door and were trying to make their way inside. But more perplexing than contests with wild beasts were the contests with wild men. At one of the schools on the Kuskokwian River the teacher heard that a boy two years of age had been tied to a post so that with the rising of the tide he would be drowned. The boy was rescued and taken to the school.

At Sitka, a little girl accused of witchcraft was bound with a rope around her waist, a stalwart chief holding one end of the rope walked in advance dragging the child after him while another came behind holding the other end of the rope. These men were the admiration of the tribe for their bravery in holding between them a puny, half starved girl ten years of age. She was rescued by the teacher and given a home. At Fort Wrangell the teacher in calling the roll one morning found that two of the girls

were absent; upon making inquiries she learned that the night before the girls being accused of witchcraft, were seized, dragged by the hair of their head up and down the beach over the stones until their clothes were torn from them. They were then taken to a native house and bound hand and foot and laid in the center of the room on the floor. A number of the medicine men, wrought up to frenzy by their incantations danced around these helpless girls and at certain stages of their chant would slash at them with butcher knives intending to cut them to pieces. The teacher a woman, without a policeman within a thousand miles or any protection whatever, or assistants dismissed the school and went to the house where she understood the girls were held. Forcing an entrance into the building she demanded that the girls should be unbound and given to her; but the men simply laughed at her, but that teacher unsupported stood her grounds and faced that infuriated crowd until she secured possession of the girls. One of them however was recaptured the next night and cut to pieces before morning.

The teaching of the six hours in the school was a small portion of the teachers work and responsibility. The teacher was looked upon as the embodiment of all knowledge, and skill. If any were sick they expected the teacher to be able to make them well. If the teacher gave them some simple remedy with directions to take every hour, the probability was that they would consume all the medicine at the first dose. The teacher at Point Hope, who was also a physician, upon one occasion gave one of the natives some powders to take; meeting him four months afterwards the patient ~~had-com-~~pletely-cured was profuse in his thanks saying that the medicine had completely cured him and ended by pulling the unbroken package out of his packing to show that he had not lost it. At another time meeting a funeral procession, it was stopped by the widow who wanted to tell the teacher how much his medicine had relieved her late husband, and as a token of their appreciation the corpse had the bottle in his hand taking it to the grave with him. If there were quarrels between the husband and wife, or business quarrels between neighbors, the teacher was expected to be both judge and jury; and the settlement of the quarrels of a native community kept the teacher busy all his or her time outside of school hours. Parties would be at their door before they were up in the morning, and other parties would stay in their room at night until driven out; for day and night had no significance to a native. However, the school system of Alaska with all these many attractions has never lacked for teachers. Year by year hundred of applications are received from teachers all over the United States. Many of them wanting a position in the Alaska Normal School or a High school in some section of Alaska or in the advanced grades. Not considering that the system being established but among a native people who had no knowledge of English and no written language; that there no schools beyond the primary grade. Moreover, would-be-teachers fail to appreciate that in the commencement of the school possibly the first lessons would be cleanliness; that the first duties of the teacher with a new pupil would be shearing the head of the child and then administering ointments for the destruction of insect life; or it might be the dressing of ulcers and other disgusting sores on the bodies of the pupils. A combination work of teacher, physician, lawyer and minister combined in one person.

The native estimate of the character of a teacher who was an unmarried man was expressed in one of the villages when they said "too poor to trade, too stingy to marry, and too effeminate to hunt". But faithful teachers sooner or later always worked their way into the affections of the people and became influential in leading them from barbarism to civilization. In a majority of instances there has been great eagerness on the part of the people that their children should be able to learn the white man's ways. One old man with much pathos said to the teacher "My fathers never had light, now that I am old, light has come, but my eyelids are stiff and only a little light gets in."

When in 1885 the news reached the neighborhood of Kadiak that a school was to be opened in the fall at St. Paul Harbor, a family at Kaguiak broke up housekeeping and the mother and two grown daughters traveled 80 miles by the sea in a canoe to attend the school, reaching there in the their eagerness six months before the school was opened. In the same section a mother and her five children started for the

school but were drowned at sea in the sinking of the schooner upon which they had taken passage.

At Point Hope the school house was two miles from the nearest house in the adjacent village. The village contained a population of 161; out of that population 68 pupils attend school with great regularity, traveling four miles each day in an Arctic winter, and an Arctic night where the thermometer varies in the coldest weather from 27 to 50 degrees below zero, and often times accompanied with a blizzard. The ice was solid out on the ocean for 200 miles. The snow would sometimes fly in perfect sheets. One of the children during the winter was either blown out to sea or caught and eaten by bears, and yet there was a regular attendance at school. During the early part of the winter, the teacher would hire large boys to see the young children home safe, but it was soon found unnecessary as somehow or other they returned to school every day and they made the trip each way safely. At Cape Prince of Wales, where the reputation of the natives was so bad that no whaler had dropped anchor in the neighborhood for ten years preceding the establishment of the school and the location of two teachers, it was supposed that a very small building only would be required to accommodate all the children that could be found to attend regularly from that Esquimaux population of 539. where the character of a school was unknown and where the children had never been confined or had any restraints during their lives. Consequently as building material was expensive being taken 3000 miles from San Francisco, the school building was erected to accommodate 50; but we mistook the eagerness of the people to attend school, and upon returning to the place 12 months later, my astonishment can be imagined when the teachers informed me that their enrollment was 304. "Yes", I replied, "the people never having seen a school all came to school and you probably enrolled parents and children. What was your average daily attendance for the nine months of the school?" Their reply was 146 for seven months and the average for the whole 9 months was 105. But, I replied, your school house would not hold that number. To this they answered during that time there were three schools a day, the pupils being graded according to the statue, they having no conception of their age. In another place one of the teachers taking a census of the village inquired of a woman apparently about 30 years of age how old she was, the woman replied I don't know, I think about 50 years. Well how long have you been married? I think about 100 years. They have no conception of time. Accordingly the teacher at Cape Prince of Wales placed those of a certain size to come to school in the forenoon, and a second size in the afternoon, and a third size in the evening. Two large parallel snow walls were built from the school house door some distance out and when the bells stopped ringing the two teachers placing themselves outside of the walls would sift the children through as those coming to the afternoon school would try to come into the morning session; and those attending the morning session would try to get into the afternoon and evening sessions. It was one of the touching sights of the winter for the teachers to look through the windows and see some Mother who had brought her little one to school standing outside with the thermometer 30 and 40 degrees below zero, and the wind blowing a gale, while she waited for the close of school to see her little one safely home.

Oftentimes in the spring the older boys and girls would be required to leave school and go out upon the ice to hunt whales; at which time not unfrequently the ice float upon which they were working would break off and float out to sea.

In the winter of 1893 - 94 - one of the pupils at Point Hope was driven out to sea, fortunately after some days the wind changed and floated him back again to land. While floating along the sea he shot and lived upon three white polar bears. In the spring of '94, two men and a woman and a school boy were driven out to sea on a cake of ice at Point Barrow. Whenever the cake of ice upon which they were floating was broken upon they would take refuge on the adjacent pieces of ice. After thus living upon the ice 61 days the wind drove them ashore 100 miles south from where they started. A portion of the time they were on the ice, they had no water to drink and for eight days they were without food.

Many amusing incidents occur in school life among the native. When

first cow was landed at Haines, Alaska, the school children climbed neighboring trees in fear. When some miners brought donkeys to Alaska for packing ore, one of the school boys wanted to know if they were "Boston rabbits" with their big ears. As the first ship that ever visited the native tribes was from Boston, the natives have since then called themselves "Boston people", in distinction to the Canadian tribes who were known as "King George's people." Therefore when the boy would ask if the donkeys were not American Rabbits he used the term Boston.

When a pair of mules were secured for the drawing of freight from the wharf to the school at Sitka, a new boy was sent one evening to the barn to unharness the mules/ He soon returned and asked the teacher if he should take their clothes off, referring to the harness. Upon another occasion one Saturday when the mules were unharnessed and led out they took a roll in the snow, at which the smaller boys remembering their Saturday bath, said it is Saturday time and the mules are taking a bath. One day as a teacher was writing to get important business letters off on Saturday he heard a knock at the door of his study. On answering it he found a pupil who had not been in the school quite a year, "Well, what is it Daniel?" "Can you give me a "letch bog"" "A what?" "letch bog." Daniel was made happy by giving him an envelope.(Letter bag)

One day a teacher had occasion to reprove a boy who had recently been advanced into the Geography class of which/wasvery proud. She said "why you have no more thought about y u and those chickens"; to which the boy replied - "the chickens do not know anything, they can't study geography."

One day the teacher told a class to form sentences containing the following words: disagreeable, destroyed, interesting. Here are 3 of the sentences composed. "The teacher's wood box is disagreeable"; "the teacher destroyed the pig"; "the teacher will be interesting when he sees his wife."

Native children when the get far enough along in their English to be able to use the dictionary are very fond of selecting their words.

Upon one occasion some school boys suspected one of their number of informing the teacher of their pranks and desired to accuse him of being a tale-bearer. one called out "You are a telegraph." Another one of the larger boys in a school writing to his parents and wishin to express the kindness of his teacher in assisting him with his lessons wrote "My teacher Miss ----- is very tender on me."

A pupil who had a book from which a portion of a leaf had been torn, came to his teacher saying "Please ma'm I can not get my lesson it is broke off." with a touch of human nature that makes all the world akin, one of the older boys at the Sitka Industrial School asked permission of the principal to visit his girl. As he had gradually been lengthening his visits until they infringed upon the discipline of the school, the principal in giving his consent limited the interview to one hour, "One hour," exclaimed the boy, "too short", just like one minute". He secured one hour and a half.

In 1897 they were in Alaska 18 public Schools with 20 teachers, and an enrollment of 1216 pupils.

March 28, 1899

Miss Clara R. Bradford,
15 West 48th Street
New York City

My dear Friend:

Yours of the 26th is received. I sent the Alaska report as you sur-

wise and fear that the sending of that Report caused me to overlook the Mormon pamphlets; however I will attend to them at once and if you do not receive them tomorrow let me know.

The greatest need for money today connected with the evangelization of the United States is in Utah, Alaska and New Mexico and the Mountain Whites of the South, all need more funds for carrying on the Gospel work, but in none of them, in my estimation is the need as urgent as in Utah; and the point most needed in Utah is the placing of the College on its feet. Just now we are hoping for sums, large or small, that will help pay the salaries of the two professors, the Rev. R. G. McNiece, D.D. and Mr. George P. Sweazey. The treasurer of the College Board of Trustees is Mr. Gill S. Peyton Salt Lake City, Utah, to whom a check can be sent with the statement that it is for the salary of the professors; or if your Band greatly prefers a scholarship you can designate it as for a scholarship but this year the urgent need is for the salaries of the professors. They have been compelled to go to the Bank and borrow money upon which they are paying interest, to procure the necessities of life.

Permit me to call the attention of the young ladies to the article on page 5 of "Home Mission Echoes" title "The position of woman." Also on page 7, "The reason why women enter polygamy." I do not see how any American woman living in a Christian home under Christian influences, can consider the condition of their sex in Utah and not be profoundly stirred up and determine to deny themselves to the utmost to furnish the funds which shall carry on the work of giving them the Gospel.

Some account of the College will be found on page 38 of the pamphlet, title "Mormons of today." Cannot your Band take up the Utah work as one of your specials, and if you will write me a short note in October, January and March, of each year asking for Mormon literature I will try to keep you supplied. There are so many things pressing upon my own attention from day to day that unless I am reminded by my friends I forget. I will also subscribe for your Society for a copy of the "Kinsman." Kindly ask your Association not to forget my request that they pray for the Progress of the work in Utah daily in their private prayers, so that God may in answer to prayer overcome the opposition of the enemy and raise up friends for His cause.

Very truly yours,

Sheldon Jackson

April 1, 1899

Miss S.F. Lincoln
W.B.H.M. # 0 Box 156 Madison Sq. Branch
New York City

My dear Miss Lincoln:

There would not be time for sewing societies of the Presbytery to go to work and make bedding, etc., for Mr. and Mrs. Springs; but I would suggest that the ladies of the Presbytery be requested to sollicit money for the outfit, or the presentation of sheets, etc. ready-made. It would be a good deal better however for them to raise the money and allow Mrs. Spriggs to purchase in San Francisco or Seattle. The time will be so short that it is very doubtful whether freight can go from the Atlantic to the Pacific, and yet reach the vessels that go to Point Barrow. If you will give me the names and addresses of the lady officers of the Otsego Presbytery I will write them and I think it would be well for you also to write as representative of the Board; for what is done in this case will have to be done in a hurry. My conversation with Mrs. Pierson was to this effect: That no doubt if brought before the ladies of the Presbytery

would gladly furnish the outfit for Mr. & Mrs. Spriggs, especially as they are going to so hard and difficult and romantic a field as Point Barrow.

If you have the list of officers in that region of the Woman's Home Missionary Societies, why send me two or three of the leading names and address.

Very truly yours,
Sheldon Jackson

POINT BARROW, ALASKA
or
Our Mission beside the frozen Sea.
by
Rev. Sheldon Jackson, D.D.
U.S. General Agent of Education for Alaska

Point Barrow, in latitude 71 degrees, 23 minutes north and longitude 156 degrees, 10 minutes west, is the northernmost extremity of the continent.

The place consists of two villages, one called Nuwuk on the sand spit at the extreme end of the Point, and the other Ootkeavie, eight or ten miles farther south, on the high ground.

The school is located in the vicinity of Ootkeavie, which has a population of 152. The first white man to visit the place was Master Elson of H.M.S. Blossom (Captain Beechey's expedition) in August 1826. The next visit by white men was that of Captain Simpson of the Hudson Bay Company, who in 1837 made the journey from the Mackenzie River along the coast. During the winters of 1852-3-4 H.M.S. Plover, Captain Maguire wintered in Elson Bay to the east of the point, being in search of Sir John Franklin who in 1826 had reached Return Reef within 146 miles of Point Barrow.

In 1881-2-3- it was the location (Lieutenant P.H. Ray, U.S.A. commanding) of one of the stations of the International Polar Expedition. The house was by Lieutenant Ray for the use of the expedition is still standing. Also the well 37 feet deep that was dug by him in 1882 to ascertain the depth of frozen soil and the temperature of the earth. The entire distance was made through frozen sand and gravel. At the bottom of the shaft the temperature remains winter and summer at 12 degrees F. At the depth of 20 feet a tunnel was run for 10 feet and then a room excavated for a cold storage cellar. In this room the temperature never rises above 22 F. Venison, wild fowl and other meats placed in the cellar become frozen and remain so until taken out and thawed for use.

On the land side, the whole country south and east of Point Barrow is a dreary waste of low-rolling and frozen tundra, much of the year covered with snow and often swept by fierce, howling blizzards.

Summer consists of the months of July and August, when the snow mostly disappears from the ground, grass and flowers spring up and it occasionally rains, although the rain is often mingled with snow and sleet.

Winter commences with September, when the mercury drops down to zero and remains there for weeks. By the first of December it has taken another drop and indicates 35 degrees below zero at which point it remains through the heart of the winter. And yet the "January thaw" is known even at Point Barrow, for sometimes in a few hours the temperature will jump up from 35 degrees below to 16 or 20 above zero. The lowest temperature reached during the winter of 1890-91 was 59 below zero. The effect of this intense cold is very great. One of the Moravian missionaries on the Nushagak speaks of the frost congealing from the smoke so as to stop the draught in the chimney, and in

order to make his fireburn he was compelled to climb upon the roof and open the chimney.

Professor Stevenson writes: "Tools used in cutting snow for banking houses such as saws and knives will become soft as lead and the best of steel drills if used in penetrating the earth will have the point turned in a short time and be so soft as to be useless, while axes standing outside of the houses in the coldest weather have fallen to pieces when moved, if standing upon the ground, and if in the snow they will not cut the softest timber thereafter on account of having the temper entirely withdrawn."

Snow.

During September and October light falls of snow occur until the last of October when there is about five inches. The remainder of the winter, the moisture being frozen out of the air, the apparent snow storms do not come from the clouds overhead, but seem rather a shifting of snow from one section of the country to another before the driving gales. So that you may be in a snow storm so think that you can see but a short distance before you, and yet look up and see the stars shining. From the intensity of the cold the driving snow becomes like ice.

Ice.

Point Barrow on the shore of the frozen ocean is the home of the ice. The great fields of perpetual ice that bound the vision to the north, south and west may be driven off shore for a few miles by strong easterly gales, but it is only to return again with a change in the direction of the wind.

Usually, however, there are a few days or weeks in August when the ice is sufficiently removed from the land to allow the passage of ships. When this occurs, a few whalers and the U.S. Revenue Marine Cutter bearing the annual mail and supplies to the few white men at the settlement drop anchor off the village.

In 1879 and 1876 the ice never left the coast and ships could not reach the place. In 1891 the ice was so late in opening that the Revenue Cutter turned southward on August 24 without reaching it. The new ice commences forming in the ocean usually early in September and takes the form of slush. This year the ice commenced forming the middle of August. In October the fresh slush ice begins to solidify and the ice pack appears off shore. In November the ice along the beach is frozen to the bottom of the ocean and extends seaward from three to five miles. While this ice has been forming, successive gales from the west have pushed it up into ridges, some of them 40 feet high, as the outside ice is pushed against that nearer shore.

The ice is also full of fissures, some of them filled with snow, into which the careless traveller is liable to fall and be lost. The heavy spring tides if accompanied with heavy southwest gales often break up the ice and forces it in huge blocks for up the beach. In this manner the native village upon a high bluff has three times been destroyed and some of the people crushed while sleeping in their houses. This breaking up of the ice is accompanied with a roar like a heavy cannonade. Under the enormous pressure great hills of ice are shot into the air. The tremendous force of this ice pressure can be better appreciated when I state that north of Cape Beaufort 1,000 feet wide and 6 feet above the level of the ocean, leaving between the false and true coasts a body of water from 2 to 6 miles wide.

The ice usually remains on shore until late in June and July. In 1890 the ice left the shore on the 25th of July. In 1891 the ice was still piled up 40 feet high in front of the village the last of August.

April 8, 1899

Mrs. William Thaw,
P.O. Box 1086 - Pittsburg, Pa.

My dear Mrs. Thaw:

Your inquiries concerning the Mission at Point Barrow are received. The Mission was established in the summer of 1890 with Mr. M. L. Stevenson in charge. In 1891 lumber was sent to erect the mission premises but the vessel conveying the same was unable to reach Point Barrow on account of ice. The lumber was then taken off at Cape Prince of Wales and sold to the Congregationalists. In 1892 another cargo of lumber was sent up but this time it was carried 800 miles beyond the Mission by the whalers and never came back. We finally succeeded in landing the lumber in the summer of 1894 and during the fall of 1894 and the spring of 1895 Mr. Stevenson, who is a carpenter by trade, put up the building which are now occupied by Dr. and Mrs. Marsh.

The expense of the Mission property were wholly borne by Mrs. Shepard; a portion of the time the Missions has been employed by the Government as teacher, during which his salary was wholly paid by the Government. Other years the salary has been paid by the Woman's Board of Home Missions, Mrs. Shepard contributing the necessary fund as a special — indeed outside of the Government I believe Mrs. Shepard has practically contributed all the funds that have been used by the Woman's Board of Home Mission at Point Barrow.

I am writing today to San Francisco to find out the cost of enlarging the school room, which is also used as a church at St. Lawrence Island. When I find out the amount necessary I will let you know.

With kind remembrances to your family, I remain

Very truly yours,

Sheldon Jackson

April 8, 1899

Rev. R. G. McNiece, D.D.
1248 Blaine Avenue, Salt Lake City, Utah

My dear Dr. McNiece:

Yours of April 3d is received and I hasten to answer it. The young ladies Mission Society of the Fifth Avenue Presbyterian Church, New York City, have recently sent a check to Mr. Peyton of \$100 as the result of my talk to them a week or two ago. They have left it at the discretion of the Trustees and I think it had better be paid on the salary of yourself and Mr. Sweazie.

I am greatly rejoiced at the splendid offer of Mr. Peyton. We certainly have good prospects enough to keep us encouraged, but somehow or other the foundation to the realization of the prospects does not seem to materialize. The lots which I have deeded to the College are worth \$55,000 and yet no sale for them. The legacy of Mrs. Temple will be worth anywhere from forty to seventy five thousand, but the estate cannot yet be settled up, and here comes Mr. Peyton with an offer of \$100,000 conditioned on that foundation — so it goes. The Lord is evidently trying our faith. I have just had a letter from General Eaton which sums up that he may come back at once and he may not come back all summer. He had secured some small pledges amounting to one or two thousand dollars or more for the building fund from Mr. Converse of Philadelphia, and the Dodges of New York. This was done before he left for Porto Rico. If he had remained here this winter I think he could have got a considerable sum but since he went away all

work has ceased. I am in that physical condition that I am unable to take up any of his work. If any of you know of or can suggest a good person to make a financial agent of the College and put them in the field, man or woman, I think we ought to do it. Certainly the times are ripe for it; money has never been so abundant in centers like New York as now, and I think that we ought to have some one at work all the time. But the trouble is to know whom to select for the work. I must confess that I do not know of any one suitable that can be had. Last winter we could have got D.J. McMillan and I think he would have made a capital financial agent; but he has recently been settled over a Church and would probably not be willing to dissolve his connection with it.

I expect to leave here for the Pacific Coast about the 24th of April/a and hope to reach Salt Lake somewhere about the 28th or 29th; if I reach you on the 29th w will probably spend Sabbath with you.

If there is anyone in the East suitable for a financial agent that you think we can get and I can be of service in influencing write me at once.

Very truly yours,
Sheldon Jackson

April 10, 1899

Mrs. Russell Sage 506 Fifth Avenue
New York City

My dear Mrs. Sage:

I wrote you on February 6th but as I have heard nothing from you and do not know whether you received the letter or not, I enclose you a copy of the same.

I will now add to the former letter that I am unexpectedly called to be in New York on Wednesday next and will endeavor to call upon you about noon of that day. If it is not convenient to have a meeting of the ladies, as proposed in my letter of February 6th, may I not ask that you will either invite Miss Gould to meet me at your house, or if convenient you go with me to Miss Gould's or give me a letter of introduction that will secure me an audience with her?

We have been very much depressed all winter at the difficulty of securing any funds for the Christian College in Utah, and I assure you much earnest prayer has gone up from many hearts. It now seems as if God was answering those prayers, as last week I received word that a gentleman stood ready to give \$100,000 if we could raise \$20,000. The whole future of mission work in Utah largely depends upon getting this Sheldon College in good running order. As I think I have written you, I have ever since the project was proposed been denying myself most rigidly to keep it going, therefore I am the more bold to ask my friends who have known something of my self-denial and hardships in the missionary work, to come to my help. I do feel that if I could have a good talk with Miss Gould and show her the urgent needs, that she would do something - and if she would do something, why others might be led to do something, and thus the project be secured.

My kind regards to your husband,

Very truly yours,
Sheldon Jackson

April 11, 1924

My dear Friend:

You will remember that a couple of years ago I called at your office in Chicago with a letter of introduction from the Rev. William C. Roberts, D.D., then Secretary of the Board of Home Missions of the Presbyterian Church, to interest you in assisting in the establishment of the Sheldon Jackson College in Salt Lake City. You expressed much interest in the movement but as there were two small colleges trying to start in Salt Lake City, one for the Presbyterians and one for the Congregationalists, you insisted that they should unite before you would make them a promise of giving them \$50,000 if they would raise \$100,000." As the two institutions have been unable to unite I supposed that you would not do anything for that region; but to my surprise last season I noticed in the public press that you had promised \$50,000 to the Congregational College if they would raise \$100,000.

As you have evidently changed your mind with regard to affording assistance in that region I am led to make another application in behalf of the Presbyterian Institution. The Presbyterians were first in Utah, have from two to three as many missions, 2 to 3 as many converts, 2 to 3 as many pupils in the mission schools as the Congregationalists. Indeed the Presbyterians have led all the other denominations in that region; so that now, that you are proposing to help one, I am encouraged to ask that you help the other; and while we would be glad to have the promise of \$50,000 we are very willing to take a good deal less, as other gentlemen have made a bid which we want you to help us get.

The Trustees of the "Sheldon Jackson College" have recently received an offer from reliable parties of \$100,000 if we could raise \$20,000. Now instead of securing two-fold for your money, as in your former kind offers to institutions, you can help us get five-fold. Unless you can help us I do not know where else to look.

I expect to be in Chicago on the afternoon of the 25th or 26th of April and if you will be in the city at your office, I would be very glad to have another interview. I am thoroughly posted as you know on the needs of Utah, having been a missionary there myself in charge of the work for ten years.

I have, although in moderate circumstances, given \$50,000 myself, which will cause me self-denial through all the future years of my life. It comes from the profound conviction that I have that some one must make a sacrifice or else the Master's cause will not triumph in that region. Having done this myself I feel the more free to call upon kindred spirits like yours, who recognize their Christian stewardship and are willing and anxious to see some of the fruits of that stewardship before they are translated to the heavenly mansion.

Now my dear Brother, if you can let us have \$20,000 I see the way clear for the College to be placed on a good substantial foundation for future work. As you know, in establishing Christian colleges the time when the greatest hardships are involved and the greatest trial of faith is felt is in getting the first start. After an institution becomes well started, members are ready to help, but in the first few years apparently no one is willing to take hold of it. For two years past the Presbyterian missionaries in Utah have been making united daily prayer in their closets that God would touch some one's heart to help them; they are not only bearing the burden and heat of the day in hard work, in bearing reproaches and persecutions but they are giving of their own small salaries very largely, because they see the urgent need of means to carry on the work for the Master.

Now dear Brother, if you can give me an interview in Chicago as I pass through on my way to Alaska, kindly drop me a line stating what hour of the day you will be in your office.

The Lord help you and help us and help Him in this work.

Very truly your Brother in Christ

Sheldon Jackson

April 11, 1899

Mr. & Mrs. Ralph Voorhees,
Clinton, New Jersey

My dear Friends:

Although we have never met in the flesh I think that we are well acquainted because of our works. Particularly have I been impressed with your recognition of Christian stewardship and your readiness to see the hand of God in calls for help.

Earlier in the season I wrote your Pastor and through him the Session of the Church offering to spend a Sabbath at Clinton, not asking for a collection but for the privilege of bring before your Church the especial and urgent need of Utah in this crisis. But the Session did not think it best, and nothing was done. There is today no question before the American people of equal importance to the settlement of the Mormon question. Statesmen and Christians are not awake to the danger and thus the danger is greatly increased.

In the census of 1890 it is shown that the Mormons have members and churches in every State and Territory of the United States except eight, and I have no doubt that at present they have churches and members in every State of the Union and every Territory with the possible exception of Alaska. They have over 2000 missionaries at work in the United States.

The total addition to the Presbyterian, Congregational, and Methodist Churches in the United States during 1897 amounted to 49,300, while the Mormon church added 65,000 out of the American population, being 13,700 more additions than the three great Churches, Presbyterian, Congregational and Methodist. It is their purpose now to keep their church members in the States, hoping that in closely contested elections they can wield the balance of power and dictate terms to the great political parties. They confidently expect that in the course of a few years more, they may be able to dictate the nominee for the Presidency just as they now are able to dictate some twelve U.S. Senators. You can readily see how in a State quite closely divided between the two great political parties the Mormon church can say to the politicians and bosses, "If you put up a man that will vote against polygamy or the reception of one of our members into the House of Representatives or Senate, we will defeat you." You remember Mr. Blain was defeated for the Presidency by only 100 votes in New York State. The Mormons have several hundred votes in that State and were able to have controled that election for the Presidency had there been any necessity for their doing so. They have missionaries all over New Jersey, and New York, and Pennsylvania; in fact in every State in the Union, and strange as it may seem they are rapidly making converts. Where the end will be no one can tell. They may yet overthrow our boasted American institutions. They themselves are confident that they are going to do it. The only safety of the American people is in starting a back fire is in sending the Gospel into every city and village of Utah and maintaining it there, getting the children into religious Christian schools and through the rising generation disintegrate the Mormon system. There is no other hope for it.

The Woman's Home Missionary Societies of the different evangelical denominations have been doing a glorious work in this direction in which our own Church has led in the largest offers of money and the largest number of consecrated men and women at work and naturally have more of the Mormon children under their influence than any other Church. But all the churches have made the great mistake of not going far enough; we have taken the small Mormon children into our ordinary day schools and if under the influence of the mission school as they come to young manhood and womanhood have had aspirations created for a better education they have been sent to the Christian academies of which our own Church have four in Utah. Thus through their academic courses under Christian influences some of them have desired a collegiate education as a preparation for professional life; some of the young women have desired a normal training as teachers in order to be able to support themselves and not be compelled to become a polygamous wife in order to get a living. And this is what we would naturally expect

from the Christian training which is being given them.

The next step would be to give them the Christian College training; instead of that up to the present time all the Christian Churches have turned back into the Mormon church these young people with the exception of a very few who have been able to get means enough together to come East to Christian Colleges. But in Utah, if they have not the means to get out of the country they are compelled to go either to a Mormon University or to the State University which is under Mormon control, or the Agricultural College supported by Congress, also entirely under Mormon control, and simply a Mormon institution sustained by public funds.

The Christian churches are losing from 20 to 30 per cent of the results that they ought to secure from mission work by not having a Christian College. The waste has been so great and the need so urgent that the Presbytery of Utah determined to start a college, willing to creep until God blessed them so they could walk, consequently two professors have been chosen, consecrated men, and they, since 1897 have been carrying on the college class in the rooms loaned to them by the Salt Lake Collegiate Institute. That Institute is now so flourishing that it must have all its rooms and the College classes must look elsewhere for shelter.

Anticipating this time, nearly all the teachers connected with Presbyterian missions, both men and women, in 1897 signed an agreement that they would make special prayer to God that somebody who had the means would be touched as the steward of God to furnish the money for a plain college building. We have been praying without the tangible result that will enable us to commence the erection of a building and yet have held on through all these weary months waiting God's time. Now unexpectedly parties have offered the Trustees of the College to give \$100,000 to establish a school of mines in connection with the College if the Trustees will raise \$20,000 for the erection of the first building for the literary and classical work of the College.

We feel that the answer to prayer is beginning to come. Gen. Eaton the President of the Institution, who has been raising the money to keep the two professors going, and to try and secure money for the building, was unexpectedly called to Porto Rico by the Government to inaugurate the school system among our new Spanish-American colonies. He was so manifestly the best man for the place that we could not say 'no' to his going for a season, although we hope to have him back to continue his work of the College, where he is equally invaluable.

But, during this interval comes this offer of \$100,000 if others will raise \$20,000. This is my urgency in writing you. I am writing one or two, knowing not which shall prosper, the one or the other, but believing that sooner or later God will hear the pleadings of his Missionaries and raise up some one who is so situated that they will help us. Possibly you could give us the \$20,000? Or you might be willing to give us \$10,000 if we will raise the other \$10,000?

I expect to leave for Alaska on the 24th of April and shall be gone six months, much of the time in Arctic Alaska where mails will be unable to reach me, and of course I am naturally very much hurried in preparation for the work; but if you should wish me to come over and have a conference with you, giving you a chance to ask questions, etc., I will gladly take the time, as I dare not leave any possible effort untried in so great an emergency as the present.

Very truly yours in Christ,
Sheldon Jackson

Mr. Samuel R. Spriggs,
Livingston Manor
Sullivan County, New York

My dear Sir,

Messrs. Foster & Co. have telegraphed Doctor Harris that the schooner "Bonanza" upon which you expect to travel, will sail from San Francisco about May 15th. You ought to allow yourself about three days in San Francisco for procuring your supplies and getting them on board the vessel. I would also suggest that you write S. Foster & Co. 26 California Street, San Francisco, indicated what you want to take, approximately, in order that they may arrange to secure space on the schooner; otherwise some of your things might get left by the overcrowding of the vessel.

I have heard nothing from the ladies' missionary society of Otsego Presbytery, but presume that whatever they do will be sent to the Woman's Board in New York. At the same time I hoped they would write me a line to let me know what they are doing. I think that your salary will be sufficient for laying in provisions for two years possibly at Point Barrow, as you can utilize your whole salary in that way at San Francisco.

I will confer with Messrs. Foster and Liebes concerning your going up and arrange when I get to San Francisco, which I hope to reach May second. It will take you about five days to cross the continent, so that if you leave the east about the 5th of May you will have time.

Very truly yours,
Sheldon Jackson

October 28, 1899.

William C. Gray, L.L.D.
Chicago, Illinois

My dear Mr. Gray:

In response to your verbal request for information concerning Sheldon Jackson College, Salt Lake City, Utah, I send you a page from the Interior, which I trust you will take the time to look over, as it furnished just such information as you desire. In addition to the printed statement I would add, that during the last 25 years, the Presbyterian Church has expended about \$600,000. for religious education in Utah. Other churches have also expended large sums. And whatever anti-polygamous element there is at present among the Mormon people and whatever number have dropped out of the Mormon Church is largely due to these Christian Schools. But these Christian Schools have failed of their highest success, because, they had no method of completing the education which had been begun.

Faithful Christian women with great self-denial and sacrifice gather the children of Mormon parents into the small mission schools -- where the children get a taste of learning and find new hopes and ambitions springing up. When in time they pass through the curriculum of the school, many of them wish to go farther, and are sent to the Christian Academies that have been established in Utah. Completing the Academic Course, some of the young men have developed an ambition to secure a college course as a better foundation for the study of law, or Medicine or Engineering or even the Ministry. And some of the young women aspire to fit themselves as teachers, so that upon leaving school they will not be compelled to marry (perhaps a polygamist) to secure a support, but will be able to earn an independent living.

But at this point of their progress Christian Education ceases in Utah. As a rule such pupils have no pecuniary resources or they could leave Utah and attend Eastern institutions. Consequently there is nothing left for them, but to attend a Mormon College, or the State University with a Mormon faculty, with the result that these Mormon young people, who have had four or five years in the grammar school or three

or four years in the Academy or eight years experience in the rarer and elevating atmosphere of Christian Education are sent back for four years to be finished off under Mormon teaching or Mormon influence where the sensibilities are dulled and their consciences seared.

Thus after an expenditure of \$30,000. a year for our Female Home Missionary Society in the Presbyterian Church for religious education in Utah we lose a portion of the result, by not having a Christian College, to carry on and clinch the Christian Education of the younger School and Academy. It is to remedy this that the Presbytery of Utah has undertaken a Christian College. There are 81,832 children in Utah between five and twenty years of age. There are 300,000 people in Utah, Idaho with 100,000 and Western Texas, Eastern Colorado and New Mexico with 200,000 more and no established Christian College within a radius of over 400 miles from Salt Lake. As feeders to a Christian College we have Presbyterian Mission Schools with 2100 pupils and four academies with over 500 pupils. Shall these 2,500 young people in our schools and the 2,500 in the Methodist, Baptist and other schools coming into the light be turned back into the Mormon Church, because Presbyterians (an educational church) will not place this college on its feet?

The college has a President Gen. John Eaton, LL.D., A financial secretary, Rev. Thomas Gordon, D.D., and three Professors, Rev. E. G. McFiee, D.D. Prof. Sweazie and Prof. Cathcart. Students - One junior, three sophomores and six freshmen. Besides ----- teachers and ----- pupils in the Collegiate Institute, which is practically the Preparatory Dept. of the College. The property of the College consists of: One Hundred acres of College Campus, a gift of citizens of Salt Lake. From \$60,000 to \$75,000 (according as the estate settles up) worth of improved and un-improved real estate in Washington, D.C., the bequest of the late Mrs. Janton Temple. Fifty Thousand Dollars worth of un-improved real estate in Washington, D.C., given by myself. A pledge of \$100,000 for a School of Mines in connection with the college when the first building is erected on the campus.

The future of the college is assured, but we cannot afford to wait several years until our real estate becomes more available. The highest interests of the cause of Christ needs the College equipped at once. The greater success of missions of all the evangelical churches in Utah demand the immediate equipment of the College.

The uprearing of the College buildings now will be witness that the Church of the Living God has entered Utah to stay. While the College is under the control of the Presbyterian Church it will be carried on in such a Catholic spirit, that all the Evangelical denominations in that section can cooperate.

Very truly yours,
Sheldon Jackson

October 23, 1899

William C. Gray, LL.D.
Chicago, Illinois

My dear Mr. Gray:

In accordance with your request I have sent to you some facts with regard to the College in Utah, knowing that you can take and put them together in a form that will make them more effective than anything I could say.

Two years ago Mrs. McCormick gave us Two Thousand Dollars towards the running expenses of the College. Last year through some impressions that were conveyed by Dr. Ray and perhaps Dr. Johnson, she cut her donation down to One Thousand Dollars, and has not paid that unless recently. I notice that she has made an offer to Park College, Missouri, to give them as much as they will raise from all other sources. I wish that she could be persuaded to make the same offer to the College in Utah.

I know that if any one can influence Mrs. McCormick it is yourself, and I shall continue to pray that you may be so directed in the influence and information that you will convey to her that she may be led to devise liberal things.

There are over 40,000 young women between the ages of five and twenty in Utah many of whom could be brought out of the delusion of the Mormon Church and transformed into respectable Christian women if they could only have a Christian training, many of them could be reached by our mission schools and a number of them carried through our college, where the impressions of the Grammar and Academic Schools would be deepened and strengthened and they enabled to stand firm when they get through school and undertake to do for themselves.

Surely the conditions of 40,000 young women in any part of our land situated as these Mormon girls are, ought to touch the heart of one like Mrs. McCormick, who is getting on in years, and has abundance of money to distribute?

Praying that you may have the assistance of the Holy Spirit is urging the interests of this college for the sake of the country and the church,

I remain, Very truly yours,

Sheldon Jackson

As the sinking of the battle ship Maine in the harbor of Havana was the last act in the drama to arouse the American National to action, so the election of Mr. B. H. Roberts, a confessed polygamist, to Congress was needed to startle the Church and Country from a false security, and awaken them to a realization that polygamy was still practiced, and the Mormon Church a growing and dangerous power. The awakening reached all classes, the Women's Missionary Societies, Women's Clubs, Women's Christian Temperance Union and other agencies went to work to create a public sentiment that would prevent the seating of a polygamist in the United States Congress.

If they succeed, the vacancy will be filled by another Mormon, who while not a polygamist himself, will yet believe in, and as he has opportunity will uphold polygamy. The evil is not to be cured by merely lopping off the branches. It must be uprooted.

This the women of the Church understood when twenty-five years ago they established Mission Schools in Utah to take the children of that land and through Christian education lead them out of Mormonism into Christianity.

During the last twenty-five years the Presbyterian Church has expended about \$600,000 for religious education in Utah. Other churches also have expended large sums. And whatever anti-polygamous element there is at present among the Mormon people and whatever number have dropped out of the Mormon Church is largely due to these Christian Schools. But these Christian Schools have failed of their highest success, because they had no method of completing the education which had been begun.

Faithful Christian women with great self-denial and sacrifice gather the children of Mormon parents into the small mission schools -- where the children get a taste of learning and find new hopes and ambitions springing up. When in time they pass through the curriculum of the school, many of them wish to go farther, and are sent to the Christian Academies that have been established in Utah. Completing the Academic course, some of the young men have developed an ambition to secure a college course as a better foundation for the study of law, or Medicine or Engineering or even the Ministry. And some of the young women aspire to fit themselves as teachers, so that upon leaving school they will not be compelled to marry (perhaps a polygamist) to secure a support, but will be able to earn an independent living.

But at this point of their progress Christian Education ceases in Utah. As a rule such pupils have no pecuniary resources or they could leave Utah and attend eastern institutions. Consequently there is nothing left for them, but to attend a Mormon College, or the State University with a Mormon faculty, with the result that these Mormon young people, who have had four or five years in the Grammar School and three or four years in the Academy, or eight years experience in the purer and elevating influence of Christian Education are sent back for four years to be finished off under Mormon teaching and Mormon influence where their sensibilities are dulled and their consciences seared.

Thus after an expenditure of \$30,000 / a year by our Women's Home Mission Society of the Presbyterian Church for religious education in Utah, we lose a portion of the result, by not having a Christian College, to carry on and clinch the Christian education of the Grammar School and Academy. It is to remedy this that the Presbytery of Utah has undertaken a Christian College. There are 81,882 children in Utah between -- (Article continues to read the same as the letter on typed page 16, to the end.)

To secure funds for the first college buildings earnest appeals are being made in the various church papers. Not only the wealthy out of their abundance but the poor in their poverty are asked to help. To quicken the interest in Sabbath Schools and Christian Endeavor Societies the trustees of the College will issue Certificates of stock, similar to those that nearly half a century ago caused the Mission Ship Morning Star to be built with funds contributed by children, and that helped later to collect funds for the McCormick Theological Seminary in the days of its infancy.

November 18, 1899

Miss Helen Gould,
New York City

Madam: -

The Presbyterian Board of Home Missions, of which Rev. D. Stewart Dodge, D.D. is President, and the Woman's Board of which Mrs. Darwin R. James is President have brought on to New York from Utah, the Rev. S. E. Wishard, D.D. and Rev. George Martin to meet them in conference on Utah mission work. The Hon. John Eaton, LL.D., President of Sheldon Jackson College, Utah, Rev. Thomas Gordon, D.D., Financial Agent, and myself have been invited to meet in New York with the others in conference on Monday.

It has occurred to me that with so many men in New York who are intimately acquainted with the Mormon situation, that possibly you and the ladies associated with you in trying to prevent the seating of B. H. Roberts in Congress, would like an opportunity of meeting these gentlemen and conferring with them. If so I think they could meet the ladies at any hour after 3 o'clock on Monday afternoon or evening, or on Tuesday afternoon or evening. If such an arrangement is desired please send a note to me on Monday at the Home Mission rooms, No. 156 Fifth Avenue, by special delivery stamp, or messenger. Or should you prefer some future time, General Eaton, Doctor Gordon or myself located at Washington, D.C. will be able to come over and give a talk on Mormonism at any time in the future that may be convenient to you.

Allow me to express the thanks which I hear on every hand from many persons in many portions of the Country for the interest which you are taking in the Roberts case.

Very respectfully yours,
Sheldon Jackson

Rev. Charles L. Thompson, D.D. LL.D.
Board of Home Missions
156 Fifth Avenue, New York City

Dear Doctor Thompson:

I send you two papers bearing on the transfer of the College Institute to the College. I have been delaying from day to day hoping that I would receive a memorandum from you indicating the way in which you would prefer to have me write; but as nothing has been received and the time before the next meeting of the Board is growing short, I have written out the accompanying enclosures. If you think it will assist in the matter I will again come to New York on the day in which your school committee have their final meeting previous to their report to the Board for action; as then I may be on hand to agree to such things as you think best and answer such questions as the school board might wish to put to me. I greatly regret that the school board were not present when we had our interview with the ladies.

Very truly yours,
Sheldon Jackson

December 1, 1899

Rev. Geo. F. McAfee
156 Fifth Avenue, New York City

My dear Mr. McAfee:

Yours of the 29th ultime is received and I am much obliged for the encouragement you give me. I came back with the impression that I was to send the proposition to Doctor Thompson, which I did yesterday. I have now had the papers copied and send them to you.

If the school committee have a meeting a day or two before the meeting of the Board and are to consider the matter, I would be very glad to come over to New York and be in the building ready to answer questions, if at all necessary. I am not a stickler for the line of action laid down in my letters, but will be satisfied with anything that turns over the Institute as a preparatory department, and that pledges the Board to turn over the property when the Trustees are able to fulfill the conditions which the Board may see fit to make. But, as you know, a commencement like the present is the time of anxiety and struggle in establishing a college. Once fairly under way and settled down to work, we will find it much easier to secure funds. It will be my constant prayer until after action by the Board that this thing may be brought about.

Very truly yours
Sheldon Jackson

Sitka, Alaska
July 21st, 1899

To the Commissioner,
Bureau of Education,
Washington, D.C.
Sir:

I beg to say that I have received with interest your reply to the alleged Grand Jury report about Dr. Jackson, etc. Dr. Jackson was not indicted as some of the newspapers reported.

The whole thing emanated from Ex-Governor Swineford, a personal enemy of Dr. Jackson and always antagonistic to missionaries. As soon as I learned that Ex-Governor Swineford was foreman of the Grand Jury I remarked that he would disregard the oath, transcend his authority, and use this temporary position to assail Dr. Jackson

as he had always done while he was governor.

He has a coterie of henchmen who like him, daily assuage their thirst with whiskey until their tongues are limber and their language often vile in their denunciation of missionaries.

They are just as unreasonable in their denunciation of Congress, the Alaska Boundary Commission and the members of the Committee who drafted the laws for Alaska.

These croakers are agnostics who rail against the observance of the Sabbath and who think for a man to belong to any evangelical church or to teach in the Sabbath school disqualifies him for public office! If Dr. Jackson would drink whiskey and treat liberally, desecrate the Sabbath and take up the cry that "the only good Indian is a dead one" this class of men would pat him on the shoulder and say "Come, let us have a drink."

When Swineford was governor he tried hard to get Dr. Jackson's place for a democrat but did not succeed. He fought the Alaska Commercial Company, he quarrelled with the late Capt. Nickols, then Commander of the "Pinta" in Alaska waters. In all these baseless attacks Swineford was eventually humiliated, and defeated.

Whatever goes wrong in Alaska is laid at the door of Dr. Jackson. If ample appropriation is not made, if somebody get office, if somebody don't get office, if the sun shines too warmly, if the sun don't shine, Dr. Jackson must shoulder the responsibility. The Grand Jury's report was to my mind Swineford's personal report, for I am told it was written by him.

It is tacitly told that this same Grand Jury wanted to declare the new laws for Alaska unconstitutional, but that the Judge admonished them that they could neither make or unmake laws.

Your report is true and deals with facts. I have visited these white schools twice yearly and made my reports direct to the Bureau of Education.

During the past two years there has been an unprecedented influx of population and, as I have reported, our school facilities need to be enlarged and new schools should be established in several villages. But I am aware that this cannot be done until Congress gives us a larger appropriation which I believe will be granted the coming session of Congress.

I am, sir, your obedient servant,

(Signed) Wm. A. Kelly
Supt. of Schools

-1-

Whereas, The Board of Home Missions has heard from Rev. Sheldon Jackson, D.D., with profound interest the recital of facts relating to the introduction of the Gospel into Utah, the opening, maintenance and growth of mission schools under the auspices of the Woman's Board, and the desire and purpose of the Church to crown the work by establishing a Christian college; and

Whereas, The Board believes that the establishing of Sheldon Jackson College supplements and completes the work of higher Christian education which has providentially grown out of the Mission School work of the Board; and

Whereas, It is believed that the school known as the "Salt Lake Collegiate Institute" now owned and controlled by this Board, is the natural preparatory department of said College; and

Whereas, The Board does not desire nor purpose to erect the Salt Lake Collegiate Institute into a college, but believes that by uniting it with Sheldon Jackson College the cause of Christ will be more rapidly advanced and His kingdom the more firmly

established in Utah to the glory of God; therefore be it

Resolved I. That the Board hereby authorizes the changing of the name of said school from "The Salt Lake Collegiate Institute" to "The Preparatory Department of Sheldon Jackson College."

Resolved II. That the Woman's Board are hereby authorized and empowered to continue to direct, control and support the said Preparatory Department of Sheldon Jackson College until such time as certain conditions hereinafter specified are complied with by said College.

Resolved III. That the property - lands, buildings and equipment - known as "The Salt Lake Collegiate Institute" be transferred to the Trustees of Sheldon Jackson College, under the following conditions:-

1st - That the same shall be made secure to the Presbyterian Church forever for the purposes of Christian education; and to that end no mortgage shall ever be placed thereon; otherwise the property shall revert to this Board.

2nd - That the Trustees of Sheldon Jackson College shall, by formal action, agree that on or before September 1st, 1901, they will accept title to the said property, and assume complete control and provide for the entire support of the said Preparatory Department, it being agreed, that in case of failure to provide for the full payment of all obligations incurred in the management of the property and the maintenance of the institution, then it shall revert to its former status and name in order that the Woman's Board may present to auxiliary societies its own work as heretofore.

3rd - That pending the transfer of property and assumption of control and support of said Preparatory Department by the College, no appeals shall be made to the auxiliary societies of the Woman's Board for funds in the name of Sheldon Jackson College.

Resolved IV. That the above conditions being understood and agreed to, the prospective transfer may be announced, and the students of the Salt Lake Collegiate Institute be counted, as belonging to the Preparatory Department of the College.

December 8, 1899

Mrs. William Thaw
P.O. Box 1086, Pittsburg, Pa.

My dear Mrs. Thaw:

Last winter I understood that you would be pleased to procure an Arctic Owl, such as are found on St. Lawrence Island, Alaska. I now have the pleasure of sending by Adams' Express, a fine specimen of one unmounted. I think it will mount beautifully.

When I reached Bering Sea last summer I found that the Superintendent of the Eaton Reindeer Station had to return to the States for a surgical operation, and as Doctor Gambell, who was the physician at the Station, was the only white man at the station that I had confidence in, I felt compelled to place him in charge of the reindeer station for the present year. Next year, if his life is spared he wants to come east and get himself a wife before going to take up his brother's work on St. Lawrence Island. As Mr. Doty, whom I left at St. Lawrence Island in the fall of 1898, wished to return to the East and resume his studies for the ministry, I could find no one to take charge at St. Lawrence but Doctor Lerige, a young physician whom I took to Alaska to take the place of Doctor Gambell at the reindeer station. I regret that Dr. Lerige is not a Presbyterian, but he is an earnest Christian, a member of the Baptist Church, and has given me his pledge that he will not attempt to introduce any views among the people contrary to our Presbyterian belief; that he realizes it is a Presbyterian Mission before and after him and that it would be unchristian to interfere to the contrary. He, however, is willing to remain but one year and I do not know what to do for next summer - whether to try and find somebody for another year or lock up the Mission until Doctor Gambell is prepared to take it.

I failed to secure a carpenter to enlarge the school room; however, the lumber, hardware, &c., is all on the ground and properly stowed away for use another

season, if we succeed better in getting a carpenter.

The Nome mines, concerning which you see so much in the newspapers, are on the mainland just north of St. Lawrence Island, and are as rich as the papers make them out to be. The Rev. S. Hall Young, whom you met last winter, is spending the present winter at Nome City where there is a population of from two to three thousand white people grown up within the last six months. Hoping that you are in good health and with kind regards to your family, I remain

Very truly yours,
Sheldon Jackson

December 9, 1899

Rev. C. L. Thompson, D.D.L.L.D.,
Woman's Board of Home Missions,
156 Fifth Avenue, New York City

My dear Dr. Thompson:

Yours of the 8th instant bringing the good news of the unanimous action of the Board in turning over the College Institute to Sheldon Jackson College, is received. We will take immediate steps to secure the action required by the Trustees of the College. The accompanying resolution with regard to real estate matters is received and meets with hearty approval of General Eaton, Doctor Gordon and myself. We will secure action on that also from the Trustees, if necessary.

The three above named men had already agreed that hereafter we would drop the real estate part in advertising the College. I thank you very much for the hearty interest you have taken in bringing this about.

Very truly yours,
Sheldon Jackson

December 9, 1899

Mrs. Helen S. Robinson
Makawali - Kauai,
Hawaiian Islands

My dear Mrs. Robinson:

Yours of November 16th with check for \$100 for Sheldon Jackson College is received with thanks — indeed I cannot sufficiently express to you our gratitude for your annual assistance. The early days of an educational institution are the days of struggle and hardship and assistance rendered at such a time is doubly useful.

I send you, in a separate enclosure, some clippings and other papers concerning the College; also concerning the struggle which is now going on in Congress with regard to preventing Brigham H. Roberts from taking a seat in the House of Representatives. The election of Mr. Roberts, a noted polygamist, to Congress was the "last straw to break the camel's back." The women of the United States, especially those connected with the Woman's Home Missionary Societies of the different churches at once started a petition against Mr. Roberts being seated. They enclosed some of the newspapers of the country and between them all secured a petition, it is said, signed by 7,000,000 names. I required an express wagon to carry the monster petition to the House of Representatives, where in rolls of 9 inches wide and 2 feet in diameter, they were stacked up in the form of a pyramid in front of the Speaker's desk. The opening day of Congress, which you will see by the clippings sent you, attracted people from different parts of the country who were interested in the Roberts case. One of my daughters went with the wife of a Congressman to the galleries of the House of Representatives and sat from half past ten in the forenoon to 6 o'clock in the evening without anything to eat, in their zeal to see and hear what was doing with regard to Roberts! He was refused a seat and the question referred to a

committee which is now acting. This agitation over the Roberts case has called the attention of the Church of all denominations afresh to the importance of mission work in Utah, and I think it will be of assistance in helping us to secure funds for the College.

You will be pleased to know that within the last two weeks the College has received its first legacy from the estate of the late Mrs. Gunton Temple, who has left the College real estate that will bring from fifty to one hundred thousand dollars according to the condition of the real estate market when it is finally sold. This, while not bringing us much ready money at present, yet is great encouragement for the future.

The Rev. Thomas Gordon, D.D. Washington, D.C. has been appointed the financial agent of the College and is now canvassing some of the wealthy people of New York City for funds. Our struggle just now is not only to pay the professors, of whom there are three, but also to raise \$25,000 for the erection of our first building. Some mining capitalists, resident in Salt Lake City, who are naturally interested in mines, have pledged the trustees \$100,000 for the erection of a Schools of Mines in connection with the College whenever we get up our first building. Therefore you can readily see our anxiety to raise the money for the erection of that building. The outlook is encouraging, but our days of struggle will probably continue some years yet.

General Eaton has returned from Porto Rico, where he did invaluable service, having while U. S. Commissioner of Education had so much to do with the organization of the school system of Japan, South Africa and South American States, he was naturally the best prepared man in the United States to take hold of our new Spanish possessions, and the school system that he inaugurated in Porto Rico I have no doubt will be repeated in Cuba and the Philippine Islands. The work, however, nearly cost him his life. He attempted to remain in Porto Rico through the hot weather and finally when compelled to give up, came back to his home in Washington a physical wreck. He is now slowly regaining his strength and is giving that strength to the furtherance of the interests of the College.

If you will kindly let me know the address of Mr. and Mrs. Sinclair in California, it will give me pleasure to send them my educational reports. With kind regards to yourself and Miss Gay, I remain

Very truly yours,
Sheldon Jackson

December 15, 1899

Rev. C. L. Thompson, D.D., LL.D.
Board of Home Missions,
156 Fifth Avenue, New York City

My dear Dr. Thompson:

I enclose you the copy of a letter from the Rev. Mr. Whittemore of Pasadena. I am in full sympathy with what he says concerning the need and importance of building a reservoir dam for irrigation purposes among the Pima Indians; but I am so situated that I can do nothing to help it along in Congress save by an occasional word to a Congressman. Would it not be well for the Board to counsel Mr. Whittemore to come on himself and lobby for it, the Board paying his actual expenses? The future of our Presbyterian missions among those people depends upon their securing water for their crops, otherwise they will be pushed to the wall and disappear from the face of the earth. I think it is impossible to exaggerate the importance of this movement.

What has been done towards bringing Governor Brady on to Washington to secure a law that will enable the Boards to secure title to the missionary reservations of Alaska?

Very respectfully yours,
Sheldon Jackson

December 18, 1899

Prof. Robert J. Caskey,
Principal Salt Lake Collegiate Institute,
Salt Lake City, Utah

My dear Mr. Caskey:

Your telegram of the 14th was received and your letter of the 13th came today. After the telegram I felt very much relieved to get the letter, as I felt by receiving the telegram and being notified that a protest was coming that the protest would be serious; but you will be pleased to know that I am in full accord with the sentiments of your letter. Neither General Eaton nor myself have any desire to change the name, and I have so written to Mr. McClain, Secretary of the College Board of Trustees. The action of the Board of Home Missions concerning the name and resolution No. 2, does not change it - only gives the Trustees permission to change it if they wished to, but Mr. Martin is sure that the Trustees do not want to; consequently the name will remain the same and be as you suggest, "the Collegiate Institute, Preparatory Department of Sheldon Jackson College." I think the Woman's Board, and I am sure General Eaton and I, do appreciate the value of the associations gathered around the old name, and I hope that it will be a long while before "Collegiate Institute" is dropped from the name.

I hasten to reassure you on this point so that an undefined dread may not mar your coming Christmas festivities. With Christmas greetings to yourself, family, teachers and school, I remain,

Very truly yours
Sheldon Jackson

December 22, 1899

Rev. Thomas Gordon, D.D.
Care Mrs. Milton Gray
Findlay, Ohio

My dear Doctor Gray:

General Eaton returned last night and I hasten to say that he had another good interview with Miss Gould. She is not prepared now to put up a building but left the impression on Gen. Eaton's mind that she might do so at some other time. She, however, volunteered to give him \$5,000 for present help. Her interest is growing. General Eaton also had an interview with Mr. Carnegie and Mr. Carnegie invited him to take a ride with him in his automobile; during the ride Mr. Carnegie talked very freely with him about his plans and when General Eaton introduced the College Mr. Carnegie had forgotten that he had ever received General Eaton's letter or had had an interview with yourself on the subject; his mind was apparently an utter blank in regard to the College; showing the necessity of your and General Eaton's cultivating him until you make an impression on his mind. He had just given \$100,000 to Cooper Institute unsolicited. This however is not yet to be made public. In passing through Philadelphia General Eaton received \$1000 from Mr. Converse; also saw another man that will do something a little later, and it is expected that Mr. Converse will do more. General Eaton will write you this evening with regard to names in Indianapolis and Dayton. He affirms that you are mistaken in regard to Mr. McDonald of Cincinnati being in charge of Standard Oil business with headquarters at Jersey City as the McDonald that he means is too old a man to do any business of that kind. I hope the Monforts at Cincinnati will direct you to Mr. McDonald who lives in a palatial residence in that city.

General Eaton and myself think favorably of your going to Chicago before you return to Washington and seeing Doctor Gray with regard to Mrs. Cyrus McCormick. I understand that Dayton is only about four hours ride from Chicago and it will be better for you to do that than to go from Washington to Chicago later. I hope you will have a very restful and pleasant vacation. With kind regards to your wife and son, I remain

Very respectfully yours,
Sheldon Jackson

Rev. R. G. McNiece, D.D.
1248 Blaine Avenue, Salt Lake City, Utah

My dear Dr. McNiece:

Yours of December 19th is just received. General Eaton, Dr. Gordon and myself have fully canvassed the support of the Collegiate Institute from September 1, 1901, and we are confident it can be done; otherwise we would not have recommended the action to the Trustees nor sought the transfer from the Board of Home Missions. At the same time we cannot tell you where it is coming from any more than we can tell you where the support of the College itself is coming from. The Lord intends us to walk by faith. We have got enough for the present steps and when we reach the future steps more will be in sight. We have come to the united conclusion here that we can commence building next spring with \$25,000, which we did not see how we could do before the Board made the transfer. Now the next step is to get an experienced landscape gardener to play out the land, and we ought to have either a first-class architect or several of them submit skeleton plans of the buildings, as I fear that we will be ready to start out foundations before we have suitable plans in hand.

I send you copy of a letter of an architect in Seattle whose suggestions seem so sensible that they carry weight to my mind; at the same time it seems as though we might get better results if we throw it open to the world — again the question comes in for money for premiums. A point that I have already written to Mr. McClain as Secretary of the Board, is, that it is the part of wisdom to accept the transfer even if we could see no plans by which the \$4,000 should be raised hereafter. You will remember that when the matter was first proposed we had friends at court, but when two years ago it was proposed to act the personnel of the Board had somewhat changed and it was so ready to turn over the property. As you remember, last spring the transfer was turned down. The Board have now been brought to a point where they are ready to turn it over. If we wait three years or five years there may be new secretaries at the head of the Board; there may be other influential laymen in the Board who will refuse to turn the property over unless the College pays \$25,000 to \$40,000 to reimburse the Board for its expenditures. It is not customary for Boards or parties to turn property over in that way without being reimbursed for expenses. During the recent negotiations I had a feeling that the Board would insist on a certain amount being paid into their treasury in return for the building and lands, and it is a part of wisdom for the Trustees to accept, what is offered, promptly.

2. We have already lost \$5,000 because the Institute was not transferred to the College two years ago in the gifts of Mrs. McCormick. A gentleman with whom Mrs. McCormick consults in making her gifts, informed me that when she commenced with \$2,000 to help the College that it was her habit and expectation to keep it up year after year as long as the case would warrant it. You remember that because of reports that reached her of the College students and the Institute students being in the same classes that the second year she reduced her gifts to \$1,000, which I believe she has not paid yet. Now two years and a half have passed nearly and there are \$5,000 lost that we would have had if the Institute and College had been under the same management. The same influences have probably affected other large givers who have simply declined to give anything without stating their reasons. You in Salt Lake have no idea of the connection in the minds of givers here in the East between the College and Institute as separate or connected institutions. With the Institute a part of the College we can get a greater amount of funds, more than sufficient to pay the \$4,000 expense that the Institute will entail.

I hope the Trustees will have sufficient confidence in the judgment of the three of us in Washington who have the raising of the funds at this end of the line to trust and ratify our judgment in the reception of the transfer. If they fail to ~~stand~~ by us they simply cripple our efforts to get money.

Mr. Martin was taken around and shown the property belonging to the Gunton Temple estate and when you see him I think that he can give you a better impression of the value of the property. Dr. Gordon is reviewing plans by which the revenues of that property will be largely increased.

Now do not give us a set-back from our own friends in the Board. The acceptance of the transfer does not place any liabilities on the Board that they cannot throw off if they find it necessary. To be sure it would be a set-back to have the Institute go back to the Board in 1901; but it will be a much greater set-back not to take it at the present time; and those of us who are in touch with the large givers feel confident that when the time comes the college will be in shape to carry the additional responsibility. The Trustees have not required us to tell where the money is going to come from for the present expenses of the College, but they have always been provided for sooner or later, and if the friends of the institution continue to work and pray they will be provided for. They should treat us in the same way with regard to the Institute.

I believe General Eaton has written you with regard to the importance of the Trustees accepting the transfer. That I feel the necessity of the step so deeply is the reason that I have written so much to Dr. McClain for the Trustees, and now this urgent letter to yourself. I do not see anything else for the College to do and must confess that if the Trustees fail us I will lose a good deal of courage. With Christmas greetings to Mrs. McNiece and the boys, I remain,

Truly yours,
Sheldon Jackson

Salt Lake City, Utah, 1st November 1895

My dear Dr. Jackson:

Yours of the 26th came this A.M. The appeal I have had in mind and have collected some data - will try for more - The opportunity grows upon me at every turn. The appeal cannot be prepared until after the vote on State hood, and most likely not until my return.

Mrs. Thomas going away, makes it all the more important that you should see her - meet her personally and explain to her before she goes, and let her mind begin to take it in.

One thing will be difficult for those of us to appreciate who are familiar with the giving to such an object. Such a thing has never been done in the Christian community here. It has to be thought of, it has to grow into fruit in new soil. But the time is here - action should not be delayed, and others like yourself, outside or elsewhere must lead the way, then in time fruit will follow here.

If we get the site, as now appears, we should begin the first building in a few months - those who give the site will expect it - and we need that someone like Mrs. Thaw should lead and do it. I should cost not less than \$50,000, and better \$75,000

Would that the Lord give might help her to arrange this before she sails - the cash need not be forthcoming now, but begin to come in the spring, and continue to come until the building was finished. What could be better than a Mrs. Thaw in Salt- Memorial in Salt Lake. But only the Lord can bring all this about.

Sincerely yours,
(Signed) John Eaton

I am greatly relieved by Mrs. Eaton's letters, that all our affairs have gone well so far. Thanks for your aid rendered and offered. Mr. McClain and I spent yesterday P.M. going in more carefully over the site and examining its bearings and surroundings. It is a choice site.

December 1, 1899

Rev. C. L. Thompson, D.D.
156 Fifth Avenue, New York City

My dear Sir:

Referring to our conversation last Tuesday with regard to the transfer of the College Institute to the Trustees of the Presbyterian College, permit me to say, that the Presbyterian Church had no sooner opened preaching in Utah than an effort was commenced to found a college.

In 1869, the Rev. Melancthon Hughes was commissioned by the Board first Missionary in Utah. His health failing he was succeeded by the Rev. Edward Bayless, under whose ministry in 1870 and '71 meetings were held and a board of trustees were elected to secure a charter and establish a Presbyterian College. The late Dr. John Hall and myself were both members of that board of trustees. On September 5, 1871, an academy was opened which existed for a year. The general expectation with regard to the growth of the Territory in population not materializing both the college and academy came to naught.

The next effort was made by the Prof. J. M. Coyner, assisted by the Rev. Josiah Welsh, D.D., and on the 12th of April 1875, Professor Coyner opened a school at Salt Lake, which commencing with 1877 was granted the assistance of the Board of Home Missions, and later under the care of the "Women's Executive Committee" developed into the present Collegiate Institute of Salt Lake City. From the commencement of this school it was the hope and aim of the promoters that it should grow into a college.

The Synod of Colorado in session at Salt Lake City, May 4" to 7th, 1883, reviewing the progress that had been made by the Institute, believed that the time had come to start the College Departments, and took the following action.

"We" (the Synod of Colorado)", therefore urge the trustees to take steps at once to obtain the necessary charter as a College." On May 10, 1883, the trustees of the Institute met and directed the Executive Committee of the Board "to secure a regular college charter from the Congress of the United States at its next session."

The difficulty of securing a charter from Congress was so great that the effort did not succeed. The next effort was commenced May 13th, 1890, when a meeting was held which resulted in the Presbytery of Utah appointing a board of trustees and incorporating —November 14, 1895, under the general laws of Utah. The college has made a commencement with a faculty of five (a president, financial agent, and three professors); and has secured property in value about \$200,000. largely in real estate.

As the time has now come when the expectation of the past should be realized, that the Institute should be the preparatory department of the College, and the formal turning over of the institute as such preparatory department, by the Board of Home Missions to the Trustees of the College, will increase the efficiency of both the Institute and the College, and strengthen the Mission work in Utah, I would respectfully ask the favorable action of the Board and would suggest that as the Woman's Board of Home Missions has arranged for the expenses of the present fiscal year, that they not only continue the same, but also to further aid the College Trustees in adjusting themselves to the work that the Women's Board continue the employees of the Institute and pay the expenses until the summer of 1901, after which the Trustees of the College will assume the entire expense.

Very respectfully yours,
Sheldon Jackson

MEM,

WHEREAS, the Board of Home Missions was primarily established to assist communities unable otherwise to secure and maintain Gospel privileges, and consequently rejoices whenever a community or Christian Institution under their care is able to undertake its own support, and

WHEREAS, in accordance with this view the Collegiate Institute of Salt Lake City has been established and conducted in the past, and

WHEREAS, the establishment of the "Sheldon Jackson College" as a Presbyterian Institution is a supplement and completion of the work of higher education inaugurated through the Woman's Board of Home Missions, and

WHEREAS, the Collegiate Institute (expenses having been paid by the Woman's Board) is the natural preparatory department of the College, be it

RESOLVED, 1st. For the information of the Trustees of the College, that this board does not intend a separate corporation but purposes that the Institute shall become the property of the Board of Trustees of the College as a preparatory department, -

RESOLVED, 2d. believing that the union of the Institute and College under the same direction will increase the efficiency of both and thereby more effectually promote the interests of the Redeemer's Kingdom in Utah, we do now transfer the Institute to the College with the following conditions: -

(1) That until the Trustees of the College are able to adjust themselves to the additional support of the Institute the Woman's Board are recommended to continue the appointment of the teachers and the support of the Institute as a temporary arrangement until the summer of 1901.

(2) That, if at the time the Trustees of the College are able to assume the expenses of running the Institute and will officially notify the Board of the same, thereupon the proper officers of the Board are directed to transfer the property of the Institute to the Trustees of the College.

January 17, 1900

Rev. Robert S. McNeice, D.D.
1248 Blaine Avenue, Salt Lake City, Utah

My dear Doctor:

I return your letter of January 10th in order that you may destroy it yourself. I read it to General Eaton and with his approval to Dr. Gordon. We are much obliged to you for the insight into the situation. I expect to see Dr. Paden yet educated up to the level of the other Trustees. I also saw the letter received yesterday by General Eaton. I may be able to send you out later in the winter a front elevation of a few of college buildings across the entire campus which you and the Trustees may see whether you like it. It will not be a plan of buildings but simply a front elevation of the same, behind which any kind of rooms can be located. Allow me to suggest that you consider whether it is not best in extending the main buildings of the institution from north to south across the campus to make them two rooms deep with a wide hall between? In that way all the back rooms will get the morning sun from the east and all the front rooms the afternoon sun from the west. I think it is a well-established truth, that sunlight is a great purifier of atmosphere and we should utilize nature in making our rooms as healthy as possible; then, too, it will gain a reputation for healthfulness which will attract students from other parts of the country. As you wrote that the red brick is more durable than the light colored, I think I would use the red, with stone trimmings, as you suggest.

We feel confident at this end of the line that a \$25,000 wing of a college building can be commenced next spring.

Very truly yours,
Sheldon Jackson

February 1, 1900

Rev. R. G. McNiece, D.D.
1248 Blaine Avenue,
Salt Lake City, Utah

My dear Mr. McNiece:

Yours of recent date is received and I am glad that you are making progress on a new plan for a college building 100 X 42 feet in size. I am also glad that you have come to the wise conclusion that two stories and an attic is sufficient height for a college building.

Last week Dr. Gordon and myself went to Philadelphia to confer with Mr. Joseph H. Huston, the Architect that planned and built the new Presbyterian building (Witherspoon Hall) in Philadelphia. He is also the architect that was awarded the work of building the arch and ornamental pillars which were used in Philadelphia last spring at the Peace Celebration when the President and Dewey were received. He is also drawing up plans for the new buildings at Princeton University, and strongly recommends the Tudor Gothic architecture.

We have asked him to make out a skeleton front of a row of various building stretching across the Campus. I hope we will be able to get our plans for the consideration of the Trustees in about two weeks. I have notified him that you have adopted for the first building the size 100 X 42 feet and one of his fronts will be arranged on that size, so that all your architect in Salt Lake City will have to do, provided the front meets the approval of the Trustees will be to place the front before the rooms which he has planned; possibly requiring a little change in the windows.

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Very respectfully yours,
Sheldon Jackson

February 9, 1900.

Captain W. F. Kilgore,
U.S. Steamer Perry,
Astoria, Oregon

Dear Captain:

Yours of the 2nd instant is received and I am glad to hear from you again. If you can land one or more good totem poles at the Sitka Museum, you will do good service for your country and for the future inhabitants of Alaska. I shall take deep interest in your success in that movement.

Mrs. Paul of Sitka has one or two poles that have come down to her from her ancestors which I understand she controls; I think they are on Duke Island just below Annette. At any rate Gov. Brady can find out all the particulars for you. If Mrs. Kilgore should be with you it might perhaps be convenient to take Mrs. Paul along, as those people down there were her people and she ought to have great influence with them, besides being a good interpreter.

I am very glad that you occasionally meet Miss Norcross at Portland. Governor Brady is in Washington working away at necessary legislation, — it goes slow however.

Very truly yours,
Sheldon Jackson

February 15, 1900.

Mr. Daneil Kahshakes,
Saxman, Alaska.

My dear Sir:

Your letter of January 30th is received and I am very glad to hear from you. I have read carefully what you say. I want to say first, that you are mistaken with regard to Edward Marsden; he is a regular minister just the same as a white man; He was educated among the whites away off in the States, and is just the same as Rev. Mr. McClelland of Sitka, or Rev. Mr. Austin or Rev. Mr. Corser of Wrangell, or Rev. Mr. Gould of Jackson, all the same and because he was born in Alaska is no reason why he is not as good as the other men.

We thought we would give you the best Minister there was in the Territory, one that knew as much as the white men, and also knew how your people felt and what your people need. And I say frankly to you that you cannot get a better Minister than Edward Marsden. When Edward Marsden goes off to preach in other places why the people must come together and either have Mr. James Young lead the meeting or his wife, or one of yourselves lead the meeting.

I am very sorry that there is whiskey at Saxman. The Judge up at Sitka wrote me that he had appointed Mr. Young a Commissioner and Mr. Young can punish the men that sell whiskey or that buy the whiskey and get drunk. Mr. Young and Edward will both help the people keep whiskey out and break up the old Indian ways, as you the others who feel that way must help them; they cannot do it all alone. The buying and selling of whiskey is against the law and some of these days some of these men will be carried off to Sitka and put in prison. They had better let whiskey alone.

I shall be glad to hear from you at any time that I can be of help to you.

Very truly yours,

Sheldon Jackson.
General Agent.

February 15, 1900.

Mrs. William Thaw,
P.O. Box 1086,
Pittsburg, Pa.

My dear Mrs. Thaw:

You remember that last spring I wrote you with reference to the expense of enlarging the school and Church room at St. Lawrence Island and you wrote me that you would take half the expenses. I secured the other half from the Board. The bill, including the lumber, hardware, insurance, and

freight, amounted to \$310.21, and one half of it amounts to \$155.10. When convenient will you not later than April 1st send me a check for that amount?

I wrote you in the fall that I had been unable to secure a carpenter and had seen that the lumber and materials were safely away. I hope to be able this coming summer (d. v.) to secure the enlargement. I do not know however what I am going to do for a Missionary for this year. Dr. Hambell feels that he ought to return to the States and find a wife before he settles down at St. Lawrence Island, and there is a little doubt growing in my mind whether he will not ultimately decline to go altogether. If I only knew that he would decline eventually I could go ahead and find some other; but if he is willing and expecting to go to St. Lawrence Island in 1901 I would dislike to place another in the field and crowd him out, as I consider him unusually well fitted for such special work.

Hoping that you and yours continue well, I remain,

Very respectfully yours,

Sheldon Jackson.
General Agent.

February 20, 1900.

Rev. Charles H. Cook,
Sacaton, Arizona.

My dear Brother Cook:

I am very glad to receive your letter of February 14th and to hear of the additions to your Church.

I will see the Indian Commissioner with regard to the Water reservoir for the use of the Pima people. I have felt much interest in the matter ever since it has been talked about, but am not in a position to do personal work myself but I will however speak to a few Members of Congress on the subject. I would suggest to you to write a full statement of the matter to the Rev. George L. Spinning, D.D., South Orange, New Jersey. Dr. Spinning some years ago when an injustice was being done the Nez Perces Tribe, took hold of the matter and righted it, and I think that he is the best man to help you that I know of out of Congress. Tell him the whole story and the conditions of things. I will also write him on the subject.

.....

Very truly yours,

Sheldon Jackson
General Agent.

February 26, 1900.

Mr. Joseph M. Huston,
Architect,
1319 Walnut Street,
Philadelphia, Pa.

Dear Sir: .

Doctor in Gordon informs me that you have the ground plans of the College laid out and are simply waiting the blue prints from Salt Lake City in order to give a front view of the building. Kindly send the ground plans to me when they are ready and then we will either send them direct to Salt Lake City or return them to you to send to Salt Lake, as you prefer.

Very truly yours,

Sheldon Jackson
General Agent.

March 2, 1900.

Mrs. Darwin R. James,
Brooklyn, New York.

My dear Mrs. James:

A few days ago a Congressman who is much interested in securing a constitutional amendment prohibiting polygamy, and yet is unwilling to have his name known at present, came to me and said that he wished those interested throughout the country might know that the present Congress did not propose to do anything in the matter. He is in a situation to test the sentiment of the House and also of the Judiciary Committee to whom the matter has been referred. He says that the inner feeling of Congress is that having expelled Roberts the country will be satisfied without their going any further; that the petitioners having sent in their petitions not only the expulsion of Mr. Roberts, but also for the constitutional amendment were now quiet, supposing that they have done all that is necessary. On the contrary he says they will have to commence and do their work all over again if they are to accomplish anything in the way of securing a constitutional amendment. He suggests that in the matter of subscription to petitions that the ladies secure only voters and that the petitions be sent to the Congressmen in whose districts they are subscribed. There perhaps may be duplicate petitions, one going to the Representative and the other to one of the U. S. Senators from the State. He further suggests that when men are nominated for the next Congress that the women of their district secure pledges from them before election that if elected they will voted for a constitutional amendment.

I fully agree with all his suggestions. I regret that it is necessary but it does not seem that, if anything is to be accomplished the women must again gird on the armor and in God's

strength take up the burden.

I find that there is very little confidence in the efficiency of Dr. Strong as head of the Reform League. He certainly forfeited the confidence of people in Washington who were watching the way in which he handled the Roberts case. I think the true way is for the women through their various Home Missionary Societies of the different churches to push the work, by the forming of a national inter-denominational woman's society for this specific purpose.

With kind regards to your husband, and family, I remain,

Very truly yours,

Sheldon Jackson
General Agent.

March 2, 1900.

Mr. Jos. Stockton Roddy,
Harrisburg, Pa.

Dear Sir:

The title of the bill for the construction of a reservoir for the Pima Indians is as follows: Amendment H.R. 7433, 56th Congress, 1st Session and belongs to the Indian Appropriation Bill. The amendment is for the appropriation of \$20,000 to investigate the making of a dam on the Gila River for a reservoir for the use of the Pima Indians of Arizona. There are about 4000 of these Indians, 1000 of whom are connected with the Presbyterian Church.

The petitions should be sent to the Congressmen of the district where they are signed.

Hoping that you may interest the Christian Endeavorers of Pennsylvania in the matter, I remain

Very respectfully yours,

Sheldon Jackson
General Agent.

March 2, 1900.

Mr. J. Frank Palmer,
811 Green Street,
Harrisburg, Pa.

Dear Sir:

Same as letter preceeding this. Reservoir for Pima Indians.

March 3, 1900.

Rev. George L. Spinning, D.D.,
South Orange, New Jersey.

My dear Doctor:

The hearing before the Indian Committee of the Senate has been put off until next Tuesday morning at 10:30. I hope very much that you and Dr. Thompson can both be here. I send you by this mail, under separate cover, a report with regard to the feasibility of building a reservoir on the Gila River which would give an abundant supply of water for the raising of crops of the natives. There are between seven and eight thousand of the Pimas, Papagoes and Maricopas, whose lands have been rendered worthless in late years by the Mormon and American settlements on the upper Gila who have taken all the water out of the stream. About one thousand of the Pimas are members of the Presbyterian Church. You did such valiant work for the Nez Percees that you are the man to try and save the Pimas. I send enclosed in this letter a copy of the amendment proposed to the Indian Bill, which will be under discussion at the hearing on Tuesday morning next.

With kind regards to your family, I remain,

Very truly yours,

Sheldon Jackson

March 5, 1900.

Mrs. Darwin R. James,
236 Oates Avenue,
Brooklyn, New York.

My dear Mrs. James:

Yours of the 3d instant is received and I am very glad to hear that it is proposed to establish an inter-denominational Women's Committee for the purpose of directing the work of creating public sentiment which shall demand a constitutional amendment prohibiting polygamy. I know that your hands are full and your friends often wonder how you can bear up under all the burden. We will have to pray that you be given strength for this new burden, as we cannot turn to another person in the whole country so capable and so well fitted for guiding this movement. I do not see how the Board can object; to my mind the securing of a constitutional amendment on such a subject is no more politics than the women educating the mountain whites or try to educate and christianize the exceptional populations of the land. There are certain things that are so intimately connected with the advance of the Kingdom that you cannot separate between them and the state. In all Bible history we find that the same thing has occurred and a Christian is not complete in my mind who does not take an interest in trying to secure good government.

With kind regards to your husband, whom I hope we may see at the hearing tomorrow on the Pima Reservoir question I remain,

Very respectfully yours,

Sheldon Jackson
General Agent.

March 6, 1900.

Rev. Charles L. Thompson, D.D.,
Secretary Presbyterian Board of Home Missions,
156 Fifth Avenue, New York City.

My dear Brother:

We have just closed a conference with the Committee of the Senate regarding an appropriation of \$20,000 for further investigations with regard to the expense of building a ditch and reservoir for the Pima Indians. I presume that Dr. Dixon and Mr. Olin will tell you about it. The Senate Committee are hesitating concerning the effect it will have upon a ditch already taken out of the Gila River by a local company. It is conceded on all hands that the Indians ought to be relieved and furnished with water, but the sub-committee that have it under investigation do not seem disposed to make any further movement, and yet the question involves the lives and welfare of the 8,000 Indians on those reservations. The Indian Bureau have during the past few days sent \$3,000 to feed those Indians, which is the commencement of the demoralization that will ultimately scatter our churches and destroy the membership. It is a very critical time and needs earnest, prompt and regular attention. I think the general feeling here is that the Board should press Dr. Spinning into the service, ask him to take charge of the work for a few weeks offering to supply his pulpit for him; you can give him a Sabbath and Dr. Dixon another, and if necessary I will come over and give two or three Sabbaths, if his Church will be satisfied with my poor preaching. Then telegraph C.H. Cook at the Pima Agency to come on immediately, as Dr. Spinning will need Mr. Cook at his elbow all the time to give him accurate and reliable information on all questions that shall arise. With Mr. Cook to lead him up I know that Dr. Spinning can get a favorable report through the Committee and secure favorable action by Congress. But there is no time for delay parleying, the bill has already passed the House and is now under consideration in the Senate Committee. If you act promptly there will be time to get Mr. Cook to Washington to meet Dr. Spinning. After the crisis is over here then Mr. Cook can be sent through some of the churches to tell the story of the people and take up collections that will reimburse the Board in the expenses of bringing him on. It was suggested that the Board members meet Dr. Spinning next Friday, but I do not consider it safe to wait until several days to reach Washington. Can you not see your way clear to order him here immediately by telegraph, and then arrange with Dr. Spinning afterwards. It is a case of life and death with those people. There are responsible leading men in Congress who when the case is brought before them properly will make a decided stand in favor of the Pimas and I believe that Dr. Spinning is the man above all others I know for making that fight

and interesting the Congressman. The Board has spent in twenty years over \$200,000 in educating, civilizing and christianizing these people and now shall that all be allowed to go for naught for the sake of a few hundred dollars necessary to secure the presence of Mr. Cook and work of Dr. Spinning?

I trust that you and Dr. Dixon and Mr. Olin will get together at once and see your way clear to telegraph Mr. Cook to start immediately for Washington and upon his arrival report at my office.

Very truly yours,

Sheldon Jackson.
General Agent.

March 10, 1900.

Rev. George L. Spinning, D.D.,
South Orange, New Jersey,

My dear Brother:

Mr. O. F. Taft, President of the Florence Canal Co., Chicago, has written Mr. Whittamere, that a controlling interest of stock and bonds in the ditch company, can be had for about \$50,000. We have telegraphed Rev. Mr. Cook to stop at the Palmer House, Chicago, on his way East as it may be important for you after your function on Thursday next to start for Chicago, and have a personal interview with Mr. Taft.

Mr. Whittamere now purposes visiting you at South Orange Tuesday next, and then going to New York on Wednesday. Senator Platt of Connecticut informed him yesterday that the sub-committee would not recommend anything until some arrangement was made with Florence Canal Co., but that if that was out of the way, the committee would be disposed to recommend the building of the reservoir.

Consequently we think it important that you should have a personal interview with Mr. Taft and ascertain from him if his company will sell out all right and title to the canal and reservoir and retain only the same rights that the other land-owners have on the line of the canal? If so on what terms. Whether they will guarantee if the Government furnishes means, or builds a dam at San Carlos Reservation in accordance with the report of Mr. J. Lippincott, now before Congress, that the Indians who may be on the Pima Reservation shall have the first share of the water from the said canal?

If it is hereafter deemed unnecessary for you to go to Chicago you can write Mr. Cook, at the Palmer House, to come right on to Washington.

Very truly yours,

Sheldon Jackson.

March 13, 1900.

Miss Cassie Patton,
Sitka, Alaska.

My dear Miss Patton:

Yours of March 3d is at hand.

.....

In addition to securing the names of various articles in the Museum from the Eskimo, if any of the articles are out of repair it will be a good thing to have the Eskimo put them in repair, I will drop a line to Mr. Kelly with regard to this.

.....

Very truly yours,

Sheldon Jackson
General Agent.

March 13, 1900.

Hon. William Kelly,
Sitka, Alaska.

My dear Mr. Kelly:

I am much obliged for the printed circulars that you have sent me with regard to retaining the capital at Sitka. The matter has not yet been decided to Congress, but I think that the capital will remain at Sitka.

I do not know whether I spoke to you about the importance of utilizing the Eskimo that are with you in securing the names and uses of such of the Eskimo specimens in the Museum as are not labeled, and with which the Society of Sitka may not be familiar. I have just had a letter from Miss Patton who says that she and Miss Willard will give some attention to the matter this winter. It is also important that if any of those Eskimo specimens are out of repair that you have the Eskimo repair them in their own way, so that they may be made as good as new. I remember that last fall I saw the parts of a Siberian reindeer sled that was not put together possibly the Eskimo can do that for you. The repairing of many articles which doubtless need repairing will be a good thing both to the Society and the Eskimo, as it will help occupy their minds while waiting to go home.

Very truly yours,

Sheldon Jackson.

JACKSON, SHELDON: D.D., LL. D., United States General Agent of education in Alaska, Department of the Interior, Washington, D.C., was born in Minaville, Montgomery county, N.Y., May 18, 1834. He obtained an academic education at Hayesville, Ohio and Glens Falls, N.Y., graduated from Union University, in 1855, and Princeton Theological seminary in 1858. In May of the latter year he was ordained by the Albany Presbytery and, as a missionary, was assigned to the Indian Territory. With his wife he labored among the Chectaw Indians, but, on account of ill health, entered the service of the Home Board of Missions and transferred to the colder climate of Southern Minnesota and Western Wisconsin. From 1859 to 1863 he engaged in hospital work in Tennessee and Alabama; under the auspices of the Christian commission. From 1864 to 1869 his headquarters were at Rochester, Minn., and his field of activities was greatly extended. In 1870 he was appointed superintendent of Presbyterian Missions from Mexico to Canada and from Nevada to Nebraska, his family removing to Denver.

At that time, it must be remembered the territory within these limits was much more portentous than it is in these days of railroads and rapid transportation, and Mr. Jackson's journeys were conducted by stage or horseback. His was, in truth, the true pioneer life, and the stories of his trials by flood flames, storms, avalanches, Indians, etc., would fill a book, and make exciting reading as well. During thirteen years, in the prosecution of this work, he traveled nearly 350,000 miles, and accomplished an incalculable amount of good for his denomination. In March 1872 he established the Rocky Mountain Presbyterian and conducted it for ten years.

In August 1877, Dr. Jackson visited Alaska for the first time as a ordained missionary of the United States and, under his superintendence within the succeeding eight years many schools and churches were established among the natives. During this period the law was passed, chiefly through his initiative, extending the educational features of the United States Government over the Territory of Alaska, and in 1885 he was appointed to his present position. His previous experience as a missionary was of incalculable benefit to him as an educator his new field of work requiring the best qualities of each. In December, 1887, he established the North Star newspaper, at Sitka, the home organ of religious education and civilization. In 1880 he built the church and founded the Industrial Training School for Native Children, at the Territorial Capital, and in 1887 founded the museum of the Alaskan Society of Natural History and Ethnology having organized the society itself. The northernmost school which he has established is Point Barrow. There is no one person in the country, in short, who has done more to civilize the natives of Alaska and thus develop the natural industries of the Territory, than Dr. Jackson. He has not only taught them English but morality, and has also accomplished a most practical benefit to the native population in the introduction of domestication of the reindeer, hereby saving much suffering and actual starvation.

A portion of the year he is in Alaska, and during the remainder of the time he is at Washington, furnishing information and aiding the commissioner of education in administering the schools. The enormous distances which he travels will be underated by the statement that his annual trip includes some 17,000 miles by land and water, now in the majestic steamer, then in the dory.

or the great dug-outs of the natives. Dr. Jackson's pungent statement of the facts connected with his work has been called for in many quarters, and few men have spoken to a greater number of audiences.

In May 1897 Dr. Jackson was elected moderator of the general assembly of the Presbyterian church, a merited honor. During this year he was also appointed special agent of the Agricultural department of the Yukon Valley and in 1898 was chosen by the War Department as special agent to Lapland. He may be said, in fact, to have introduced civil government generally into the Territory, of Alaska, and having accomplished this, may be justly entitled one of the real pioneers of the century.

March 22, 1900.

Mr. Joseph M. Huston,
Witherspoon Building,
Philadelphia, Pa;

My dear Mr. Huston:

Yours of the 21st instant is received. I was intending to write to you this morning to find out the cause of the delay. I will at once stir them up in Salt Lake City; but I wish you would complete and forward the plan of the buildings and grounds. When the plan of the particular building comes you can work that out on a separate sheet; it does not need to come into this sheet containing the location, of the buildings, walks, shrubbery, etc. We need this latter immediately as the spring has already opened in Utah, and they want to lay out a few of the more prominent roadways to utilize when they commence the building. Do not wait for the plan of that building; that can be attended as soon as possible. If the arrangement of the grounds are delayed too long, the Trustees at Salt Lake City will not wait for them.

- Very truly yours,

Sheldon Jackson
General Agent.

March 23, 1900.

Mr. Aubrey Robinson,

My dear Sir:

Please accept the heartiest thanks of the Trustees of Sheldon Jackson College and myself personally, for the One Hundred Dollars which you have so kindly sent through your Mother, for the help of the Christian College we are trying to establish in Utah. That the Lord will greatly reward you and give you comfort in forwarding His work, is the earnest prayer of very sincerely

Your Friend,

March 23, 1900.

Mr. Francis Gay,

Dear Sir:

I wish to thank you personally and in behalf of the Trustees of the Sheldon Jackson College for the One Hundred Dollars which you sent through your Aunt. We are proposing to try and build this season our first college building and your generous donation will be both a help and inspiration to us and to others. It is a great blessing when the Lord puts it in our hearts to contribute to His work and gives us the means to do so. The Lord bless and prosper you.

Very truly yours,

Sheldon Jackson
General Agent.

March 23, 1900.

Dear Miss Gay:

The Fifty Dollars contributed by yourself to the Sheldon Jackson College is safely received in Your Aunt's letter, and I want to thank you for your remembrance of the cause.

Our Christian College is open both to men and woman, and my hope is that hundreds of the young women of Utah will go through its instrumentality delivered from the blindness and the slavery of Mormonism, and be led into the higher and pure liberty of the Gospel; that this College will be an asylum to many of them in which they will be trained to lives of usefulness, blessing and happiness, happiness to them in this world and that which is to come.

Hoping some time again to meet you and talk over the memories of our pleasant trip from Alaska, I remain

Very truly yours,

Sheldon Jackson
General Agent.

April 3, 1900.

Prof. R. J. Caskey,
Salt Lake Collegiate Institute,
Salt Lake City, Utah.

My dear Mr. Caskey:

Yours of March 28th is received. I do not know just what Dr. McAlfee's letter to you stating not to announce the change in the relations of the Collegiate Institute means, as the Board officially notified me that the change would be made and the property turned over in the fall of 1901, and by the terms of the agreement all of the expenses up to that time are to be met by the Woman's Board, and after that time by the College Board. I recognize the desirability of securing that ten-acre lot in the rear of the Institute property, but I presume the Woman's Board are not in a condition to understand it. We are straining our entire resources this season to erect our first building on the College grounds; after that is provided for we will be in better shape to attend to other things. If the College purchases seats and desks in the summer, as they may I think it will be possible to have some extra seats secured for the Institute. Unfortunately when Dr. Ray visited Salt Lake City and had a conference with yourself with regard to school matters, he received impressions from you which I do not think you intended to convey. He made his own deductions from these impressions and the result is we have lost in one case to my knowledge, the contribution of at least \$5,000 for the use of the College, including the Institute. He received an impression that there was not a oneness in the work between the Institute and the College, and that the College did not amount to anything that its pupils ought to have been in the Institute classes rather than the College classes, and that it was simply taking unprepared, raw material, and calling them college students to make an impression. Now it may be true or not: I will not say but even granting that it was true that some of the pupils in the College classes were unprepared, the same may be said of any college in the land, not excepting Princeton or Yale. Again you know that in the contributions in the newer sections it is important that an institution shall be first on the ground in order to get certain moral sympathy and financial aid from outside contributors. Now for the College to have remained unstated until there was a larger clientage raised up for it simply meant to mean to enable the Congregationalists who counted in their academy students into the College to get the ear and the benefactions of the eastern public. As Presbyterians have spent ten times the money, have many times more pupils, teachers, and schools than the Congregationalists, the thing would neither have been just or fair, and because of their pretensions and ~~tax~~ claims, we were ~~exp~~ compelled to start the College when we did and do the best we can.

I have sometimes felt that a good many in Utah of our Presbyterians do not appreciate the necessity of standing up valiantly for the College, and as we say in western slang, "put the best foot foremost" in the presence of those who are comparatively outside, never acknowledging mistakes or imperfections but always putting the things in the best possible light. We have an illustration of the importance of that in this loss of which I have spoken of \$5,000. The impression was conveyed by Doctor Ray to the ~~ix~~ river that the College had no basis and was not doing genuine, fair work and he admitted to me that he had received his impressions from yourself. Now I do not think you intended to convey such an impression but it simply shows how careful we have to be in all our dealings and remarks about public matters.

The interests of the two schools are identical. The College Institute is flourishing largely because there is a general expectation on the part of the Presbyterians that it will be merged into the College. Before the College was talked of the ladies board were ready to discontinue the Institute; they felt that they could not carry it, and it received new life and a continuance of life when the College was chartered. From my knowledge of inside facts in New York, I do not believe the Institute would have been in existence to-day if the College had not been organized. The Presbyterians that know anything about it are all proud of the Institute and are glad to see it perpetuated through the College, but it is important for every one connected with the Institute upon all times and occasions to praise up the College.

It may be that among the Presbyterians tourists that visited Salt Lake City during the summer you can interest somebody to buy that extra lot before the Institute, and if there is any word of mine that will be helpful to any donor, why you can count upon it.

Remember me very kindly to your family and the teachers.

Very truly yours,

Sheldon Jackson.

ALASKA DIVISION.

April 14, 1900.

Rev. R. G. McNiece, D.D.,
1248 Blaine Avenue,
Salt Lake City, Utah.

My dear Dr. McNiece:

.....

Dr. Gordon is hard at work trying to secure the loan that will enable us to go forward with the building, and he is quite sanguine of succeeding, but had not actually succeeded last evening. We are all anxious to be able to begin the building. Mr. Huston on Monday next will have the plan of the grounds and front elevation of the house. General Eaton has been invited to attend a reception given by Miss Gould next week and will take over with him the plans sent from Salt Lake City and also the arrangements of the grounds, from Philadelphia, to show to Miss Gould. After which I will bring the plans with me to Salt Lake if they are completed in time, if not they will be sent you by express.

Very truly yours,

Sheldon Jackson
General Agent.

Alaska division, U.S. Revenue Cutter "Bear"
 Bering Sea, Alaska,
 July 14, 1900.

Hon. W. T. Harris, LL.D.,
 Commissioner of Education,
 Washington, D.C.

Sir:

.....

You will remember that in December, A.D. 1897, the whole country was startled by reports of impending starvation in the Yukon and Klondike mining regions; that the emergency seemed so great that the Cabinet considered measures of relief and that I was summoned to appear at one of their Executive sessions to furnish information with reference to the possibilities of sending relief through reindeer transportation. After the Cabinet meeting and during the pending action of Congress, the Honorable the Secretary of War requested me to call at his office daily to furnish him information which I did.

Congress promptly made an appropriation of 200,000 dollars and conferred upon the Secretary of War authority.

1st. To purchase subsistence stores, supplies, and materials for the relief of destitute people in the Yukon country.

2nd. Purchase transportation and provide means for the distribution of the above relief.

3rd. That he may use the army of the United States in furnishing relief.

4th. That he may purchase and import reindeer and employ and bring into the country reindeer drivers or herders.

5th. That he may provide such other means of transportation as he may deem practicable.

The Honorable the Secretary of War at once proceeded to avail himself of every method that promised to afford relief, with the hope, that if the majority of methods employed failed, at least one might succeed.

A large supply of provisions was gathered at Dyea, Alaska. Army pack mule trains were sent from Wyoming to Alaska and packers engaged at largely increased wages. Managers of leading transportation concerns engaged in the Alaska trade, were summoned to Washington interviewed and offered contracts for the transportation of relief supplies into the Yukon at increased rates. It was not a question of money for lives were supposed to be at stake.

With regard to reindeer, the herds already in Alaska had been established for the purpose of breeding, and had among them but a comparatively small number of male deer trained to harness. Moreover they were located 2000 miles from the region of supposed destitution and could not be communicated with them in time. The only practicable supply of both deer and drivers to meet the emergency was in Lapland. As I had been prominent and had had experience in procuring reindeer, the

Secretary of War naturally turned to me as the proper person to procure him the reindeer, drivers, etc., he had been authorized by Congress to procure. Accordingly he asked me if I would be willing to undertake the work, and, upon my consenting, appointed me "Special Agent of the War Department" to proceed to Lapland, to procure reindeer, sleds, harness and drivers, and bring them to this country. Recognizing the extra dangers and hardships of a rush trip to Lapland, between 3 and 4 degrees of latitude north of the Arctic Circle in midwinter, the Secretary gave me to understand that I should receive extra compensation for the service. Accordingly when his private secretary was writing out my appointment that and the instructions he inquired of the Secretary the amount of compensation that should be inserted. The secretary replied that he need not insert any amount, as he, had not yet made up his mind how much he would pay me, but that he would settle that afterwards. I did not insist upon any definite amount, or that any amount should be inserted in the appointment, as I was willing to trust to the Secretary's sense of fairness and justice.

Droping everything, I secured the first steamer for Europe and in one month after the President had approved the action of Congress I had crossed the Atlantic, reached over 200 miles north of the Arctic Circle in Lapland, despatched agents 265 miles into the interior over mountains and plains during the Arctic Night of January and purchased 539 head of reindeer, 511 sets of harness, and 418 sleds, besides enlisting 68 trained reindeer drivers.

During the following two weeks, the reindeer were gathered out of many herds, and 113 men, women and children brought from their homes through an Arctic blizzard 265 miles to the Coast, and a month later they had crossed the Atlantic Ocean and the North American Continent, and were safely landed at Seattle with the loss to the herd of but one deer out of the 539.

Reaching Washington in March, I was requested to continue in charge of the Lapps and the reindeer enroute to Alaska, which I did.

While the work of procuring the reindeer and transporting them to Alaska was in progress, the Spanish War had opened, and the Secretary crowded and burdened with the extra work imposed, turned over the reindeer expedition to the special care of the Assistant Secretary of War.

Returning to Washington in September, A.D. 1898, I commenced the adjustment of the accounts with the War Department. After securing the settlement of all those that were in proper form, I requested the Assistant Secretary to go with me to the Secretary and ascertain the amount of compensation he expected to allow me for my extra work. As the administration of the relief fund had been devolved by the Secretary upon the Assistant Secretary, the latter decided that it was not necessary to trouble the Secretary with it, but he could attend to it himself. After some consideration, learning that I would be satisfied with \$100 per month he directed me to make out a voucher for the 13 months that I had acted as Special Agent of the War Department, which I did, and which he officially signed. Upon his signature it was paid. At the same time I was requested to continue to look after the Lapps, as the Special Agent of the War Department, adjusting their accounts, and supervising the payment of their salaries. And the work and responsibility is still unclosed.

Accordingly in addition to the 15 months for which I asked the extra compensation, I have given 19 months of work for which I have made no claim. Surely I earned my extra compensation.

However, as the Auditor rules that the said payment was contrary to the statutes, I will refund the money to Major Frue and then ask Congress to authorize the Secretary of War to pay the same.

I have to respectfully request that a copy of this letter may be communicated through the Secretary of the Interior to the Secretary of War.

I have the honor to remain

Your obedient servant,

(Signed) S. Jackson.

September 21, 1900.

Mrs. William Thaw,
P.O. Box 1086.
Pittsburg, Pa.

My dear Mrs. Thaw:

.....

In reply to your inquires concerning the St. Lawrence Island I would state that during the winter of 1899-1900 the place was occupied by Dr. J. H. Lerrigo, an earnest Christian physician who had been educated as a medical missionary in the Baptist Church. As far as I could ascertain this summer, he had done good work at the Station. This year the Rev. W. T. Doty, who has ~~is~~ at St. Lawrence Island in 1898-99 returned to the Station for one year and will be there this present winter. Dr. Lerrigo also remains with him for another year. I have also in connection with the Station two Laplanders, one of them having a wife and two children and have placed a small herd of reindeer on the island in connection with the mission. When I left there were only 29 head of deer, but I left instructions with the Revenue Cutter "Bear" to take later in the fall a sufficient number from the Teller Reindeer Station to give the Gambell Mission the hundred head of deer, which I trust will be done. While the Cutter "Bear" was at St. Lawrence Island taking the census, the Captain very kindly allowed me two carpenters and two or three of the sailors with whom I built the addition to the school house. You remember that the lumber was taken up in the summer of 1899, but that I failed to get a carpenter. That lumber, hardware, etc., was found intact and placed in position this season. We were able to remain there long enough to fully complete the house but had it enclosed and so far along that Dr. Lerrigo and Mr. Doty with the assistant of the natives will be able to complete it themselves.

.....

Very truly yours,

October 1, 1900.

Rev. Charles L. Thompson, D.D.,
 Secretary Board of Home Missions,
 156 Fifth Avenue, New York City.

My dear Dr. Thompson:

I trust that the Board has taken up and commissioned the Rev. J. R. Spriggs Missionary at Point Barrow. You remember that last year he was carried by the government as teacher at that station, but this year in the absence of Dr. Marsh there is so much work that Mr. Spriggs was unable to care for the school, and at their request made last year, Mrs. Spriggs has been appointed teacher, but her salary will not be sufficient to support them both, and it will be necessary for the Board to pay Mr. Spriggs. As you know, it is exceedingly expensive living in that place. Their coal costing from \$50 to \$60 a ton, and freight on their provisions and supplies \$40 a ton. When the Board takes action in the matter please have me informed of what action you take.

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Very truly yours,

Sheldon Jackson
 General Agent.

October 1, 1900.

Mrs. William Thaw,
 P.O. Box 1086,
 Pittsburg, Pa.

My dear Mrs. Thaw:

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With regard to mission at St. Lawrence Island naming it "Gambell" I am the guilty party. St. Lawrence Island is one hundred miles long, the village where our Mission is is on the extreme northwestern point. It has not name of its own that is pronounceable; it was on no map of any kind until placed on the map which I annually get up for my reindeer report. After the death of Mr. and Mrs. Gambell is seemed to me to be the appropriate thing, as the place needed a name, to make the Mission anemorial to the devoted couple that started it. By the way, did you see the series of four articles in the Youths Companion last spring with regard to the experiences of the Gambells at that place? I notice that it is being republished in the Women's Home Missionary by our Women's Board. It is one of the most portrayals of the inner life, hopes and fears of a missionary family living among a barbarous people far removed from all the protection of courts or government, that I have ever seen. I do not know how it strikes the public but it is exceedingly touching to me, who can understand what the words mean and can read between the lines, knowing the movements of the mind. If you have not seen it let me know and I will send you a copy of the Youths Companion.

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November 7, 1900.

Mary and Margaret W. Leitch,
Linwood Avenue,
Ridgewood, N. J.

Dear Friends:

Yours of August 24th was on my desk awaiting my return from Alaska. I regret that I have not the time to give you a full consecutive statement with regard to the hinderance that liquor is to the mission work in Alaska. I can only say that it is the chief hinderance to missionary success, and through an large influx of white people attracted by the gold mines of that region liquor is being carried into hundreds of sections where it was previously unknown, and of course drunkenness in largely on the increase among the aboriginal population.

The new legislation affording high license in the place of prohibition I do not think has increased to any great extent drunkenness among the natives in sections where the whites had reached in prohibition times nor has it cured it. Under prohibition the Government has been practically unabel to enforce the law and liquor was to be had freely by the natives in the vicinity of white settlements. The same is true under the license. The natives have learned in a portion of Alaska to brew an intoxicant from Mellasses, flour, etc., known in southesast Alaska as Hootchinon and in the Aleutian Islands as intoxicating beer known as "quass". Whether they had any native stimulant previous to the advent of the Russians, one hundred ago, I cannot say. Among the aboriginal tribes on the Siberian side of Bering Sea they have an entoxicant made of toad-stools. The only influence so far in Alask in favor of tem erance, and that among the aborigines, is that of the missionaries of the various churches.

The above gives you the situation in a nutshell.

Very respectfully yours,

Sheldon Jackson.
General Agent of Education
in Alaska.

Juneau, Alaska,
Sept. 21, 1900.

My dear Mrs. Thaw:

.....

All strangers are surprised to find Juneau so quiet, orderly and law-abiding a town. One deterrent is the difficulty bad men would have in escaping from the country.

A few of the earliest settlers were Christians for instance J. G. Heid, our leading Attorney, is a son of the Manse; was a charter member of the Old Log-Cabin Church and the Treasurer ever since. Mr. Heid is this year National Committee-man of the Republican Party for Alaska.

A Christian sentiment has been growing stronger with the years. This interest centered about the Log-Cabin Old Church. This is the Salt that has preserved Juneau, otherwise it would simply have rotted, for there are here all the seeds of corruption. Wickedness and crooked men in official places has always been a great detriment to Christian work. Our Governor Jno. G. Brady one of the first Missionaries your Board has always been a consistent, true, and fearless Christian and is thoroughly hated for it by a multitude. Judging, however by the ordinary representative here, one would not gather that the U.S. is a Christian nation. Only occasionally have officials been moral. Too often officials were more at home in a saloon than among Christian people. The District Judge has been the most important officer in Alaska. I don't know that Alaska has ever had until now a Church-going Christian Judge. The District was lately divided and you can imagine how anxious we were that the new appointee should be in sympathy with Christian work, and how we rejoice to find that he is a professing Christian and a Presbyterian, and that his wife will soon be a helper with us when they make their Home in Juneau.

The U.S. Commissioner and local judge at Juneau until a few weeks ago, was a very dissipated and worthless judge, a frequenter of saloons, etc. What a spectacle! This representative of Justice drunk at an inquest. This judge fining and imprisoning poor Indians, men and women, for drunk and disorderly; but rarely prosecuting those who unlawfully sold the liquor. A judge, who laterally could scarcely be found sufficiently sober to sit on the bench. His successor is a good man, and his wife one of our good helpers a daughter of the Manse. You see things are improving.

Supporting 16 saloons, each paying a license of \$1500, and 3 breweries at \$500, you will not be surprised that Juneau does not support fully, one church; and has not until now a school worth the name for her 200 children. Houses of ill-fame are being gradually driven off the main business street.

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Yours as ever,

Sincerely and gratefully,

W. F. S. Bannerman.

November 6, 1900.

Mrs. F. H. Pierson,
 Secretary of Woman's Board of Home Missions,
 156 Fifth Avenue, New York., N.Y.

My dear Mrs. Pierson:

I enclose you a copy of a letter received from Miss Olga Hilton concerning her special work as teacher of the Cooking Department of the Sitka Industrial School. The question has been before my mind every since she went to Sitka. The great defect of that otherwise very successful and efficient school in the training of its girls through its whole history has been the want of training to house-keeping. With the exception of a very limited number that Mrs. Austin employed in her household, there is scarcely a girl among the hundreds that have passed through the school that knew how to cook or that could secure employment as a domestic in a white family, when she left the institution.

It was to remedy this condition of things, that I had Miss Hilton take a course in cooking at the Pratt Institute, Brooklyn, New York, and then secured her a position in the Sitka School. During all the time that she has been there she has had only half a chance to do her proper work, and has frequently been set to supply vacancies where others had fallen out or needed a vacation. I have several times spoken to Mr. Kelly on the subject, but perhaps the conditions there were such that he could not do any differently than he has done. I take the ground however that if one department must be sacrificed for another it would have better to sacrifice a portion of the literary training for the hand-training. In the history of the school whatever else has or has not been neglected the literary department has secured its full time from the pupils.

Now it is much better for the girl to have less head-training and more hand-training. If she can read fluently or indifferently well matters far less than for her to leave the school unable to take charge of a household. If she marries or secures employment in a family, or if she does not marry, the future of the girl is dependent upon her being able to do something by which she can earn her support when she leaves the school, and her thorough control of cooking and housekeeping is the one avenue open to her.

I judge from the tone of Miss Hilton's letter that she is getting discouraged for want of a sufficient opportunity, and I must confess that I do not wonder. When I come to New York I hope you will call the matter up, if I fail to call it up myself, that we may confer together concerning it. If nothing better can be done at the Industrial School I am in favor of preparing a room in connection with Public School No. 1 where when not engaged in her special department she may give lessons to young women at the community, both white and native.

She has had several earnest invitations on the part of white married ladies in Sitka to give them lessons. Please give this subject some attention so that when we meet, we may be able to mature some plans for the future.

Very respectfully yours,

Sheldon J

November 19, 1900.

Mr. H. C. Olin,
Board of Home Missions,
156 Fifth Avenue, New York, N.Y.

My dear Mr. Olin:

Yours of November 5th with reference to the estate of Elisha Hnederson is received. I expect to remain in the East until next April and can be reached at any time.

I enclose you a copy of the original ~~tax~~ missionary claim and map made at Sitka, this, however, is only for 160 acres. Some months after the filing of this claim I had 640 acres surveyed and recorded at Sitka. I do not know where the papers are whether they are among any papers or whether they are left at Sitka. The map and survey of the claim are at the Mission at Sitka. The original claim of 160 acres covers the land upon which the present buildings are and this claim was concluded in the larger claim for 640 acres.

I would suggest that it might be a wise thing for the different missionary organizations that wish to have their property surveyed and deeded to them by the government in accordance with the law of the last session to separately suggest to the Secretary of the Interior to appoint the governor and myself a committee for the designating of said lands. There will probably be some one appointed a committee for that purpose and it will be better for the missionary bodies to have the matter in friendly hands.

Very truly yours,

Sheldon Jackson.
General Agent.

THE OUTLOOK ACROSS THE PACIFIC.

By Sheldon Jackson, D.D., LL.D.

The twentieth Century dawns upon a rising empire in Western America. As the discovery of gold in Sutter's mill-race in 1848 and the resulting emigration of the "Argonauts" of 1849 to California, gave vigorous life to the Pacific Coast, in the same manner the Canadian-Klondike discoveries of 1897, and the Alaskan Nome gold fields of 1899, sent that life bounding to the most northern limits of our country.

Coterminously with the advent of our American civilization in Alaska, came on the first of May, 1898, the Battle of Manila, and the Gateway of the Orient, became an American out-post. If there had previously been any uncertainty as to the future of the Hawaiian Islands, the fall of Manila necessitated their going under the American flag; as it logically will result in the building of the Nicaragua, or some other canal Central America, and the girding of the Pacific Ocean with cables.

The Pacific Coast possessions of the United States form a vast crescent, the chord of whose arc strikes along the eastern coast of Asia through degrees of latitude whose southern horn rests upon Siam, under the burning heat of the equatorial sun, and whose northern horn reaches Arctic Siberia, a crescent that faces Siam, Japan, and Siberia, that faces over four hundred fifty-five millions of people or nearly one-third of the population of the entire globe.

The five closing years of the Nineteenth Century have changed the entire future of the United States. The change is recognized in the public mind, but the full significance of the change is comprehended by none. The strongest and most far reaching minds can only gather up some of the facts on the edge. As usual, the world takes hold of opportunities sooner than the church. In the spring of 1897, all along the Pacific Coast, property was being foreclosed, manufactories were being shut down, building operations were suspended, mechanics and others were leaving the cities by thousands, investments were at a stand still, churches were declining, and some ministers were forced from their flocks for want of support.

With the discovery of gold in the far north, the ebbing tide of discouragement was staid and in the fall of 1897 property was being reclaimed, notes were being paid in full, principle and interest, the discouraged had taken new heart, and business in all her branches had revived. In 1898, this upward progress received a new impulse in the acquisition of Hawaiian and Philippine Archipelagos, until now every industry is in full blast, and there are not hours enough in the day to do the work that busy brains are attempting.

The great trans-continental railways seeing the traffic looming up in the opening century, set thousands and thousands of men at work along their lines. They are spending millions upon millions of dollars in the betterment and shortening of their lines. Solid embankments are taking the place of trestle-work bridges, and straight tunnels through the mountains are shortening up the winding curves through the valleys.

The ship-yards, particularly on the Pacific Coast, are crowded with work, ships cannot be built sufficiently fast to meet the demands of the new order of things. Last season having need of a steam-schooner for the Government reindeer work in Alaska, I tried in vain to find one disengaged on the Pacific Coast. I then, through the State Department and the United States Consul in Japan, made an effort to secure a vessel in that country, which also failed. Some of the largest and most improved ocean steamers for their trade with China, Japan, and Siberia.

But what are the bearings of all this on the Church? If greatness of opportunity, and abundance of means, and the progress of the Church in consecration are any measure of duty, how vast and overwhelming the call to action at the opening of the Twentieth Century.

Never in the history of the world has there been a greater opportunity. In addition to all former open doors in other parts of the world the Philippines, Porto Rico, and Cuba with their Ten millions of immortal souls, whom have from the beginning of their history been shut out from the Gospel of Christ are now open and accessible.

Three years ago the combined power of all the Missionary Societies in the world could not have given them the Gospel. Today there is nothing to prevent the smallest of the Mission organizations of the land from having a share in the work. The barriers that stood firm through Nineteen Centuries of the Gospel Era have been broken down and God's providence calls upon the American Church to make haste and occupy.

Then the rapidly developing trade between the Pacific Coast and Asia, gives us an opportunity to reach one-third of the heathen world, that is not possessed by any other nation, and that was never possessed by this nation until now.

When God calls the Church of a nation to a great work he provides the means. Never in the history of the world, and in no other land has such a vast wealth been accumulated in so many hands or so large a proportion of the people in the middle walks of life secured a competency with enough to spare, and much of this competence and wealth is in Christian hands. Never in the history of the world has there been so large a company of thoroughly prepared young men and women, asking to be sent to the mission field.

An exercise of true Christian stewardship on the part of the churches of the United States would furnish the mission societies with ample funds for sending out this great company and evangelizing the world in the first half of this opening century.

The Twentieth Century looks out not only upon the opportunity with the means in Christian hands, and the workers ready to be sent, but also upon a church growing in consecration, copying more and more closely the example of Jesus, who though rich, became poor for our sakes, glowing with missionary zeal and entering with prayer and enthusiasm upon a new century of work.

November 28, 1900.

Rev. R. G. McNiece, D.D.,
1248 Blaine Avenue,
Salt Lake City, Utah.

My dear Doctor McNiece:

Yours is received, also the circular of Mr. Moore from Memphis. I am much obliged for it. It sounds strangely coming from a southern man.

General Eaton and myself expect to be in New York City the last of next week and have a conference with the Home Board and Woman's Board with regard to collections for the college. I anticipate no objection whatever to Mr. Bailey's coming here to solicit funds for the College. We feel sure the Boards will recognize the need of our going to the Churches. Mrs. James is expected in Washington on Friday to call with a committee of ladies on the President in the interest of anti-polygamy amendments. The ladies will also have a great mass meeting in this city on Sunday afternoon next, possibly one in Baltimore Sunday evening, and one in New York City next week.

They are preparing to inaugurate a series of mass meetings in the largest cities in the east. We shall be glad to see Mr. Payton when he comes. Judge MacMillan's daughter reached the city safely yesterday afternoon.

With kind regards to your husband, I remain

Very truly yours,

Sheldon Jackson
General Agent etc.

EDUCATION IN ALASKA.

The first European settlers were Russians; many of these married Indian women and raised families of mixed blood or creoles. As these children increased in number there began to be on the part of some of the fathers a felt need for schools. Accordingly Gregory Shelekoff established a school at Kadiak about the year 1792, which was taught by the trader. In 1893 Catherine II, Empress of Russia, through a ukase ordered missionaries to be sent to her North American Colony, who were expected to take charge of schools as well as churches.

In 1805 Count Nikolai Resanof organized a school at Kadiak in which were taught the Russian language, arithmetic and the Greek religion. In the same year a school was opened at Sitka.

In the year 1839 a school for girls was established at Sitka for the daughters of the employees of the Fur Company. The following year a similar school was opened for boys.

In 1841 a theological school was established at Sitka which, in 1849 was advanced to the grade of a seminary. At the time of the transfer of Alaska to United States from Russia the teachers were recalled to Russia and the schools were suspended; but with the change of government came a few people; the majority of the Russians left the country and their places were taken by Americans. Two months after the transfer a petition signed by 49 persons was presented to the common council asking for a citizens' meeting to empower the council to establish a school. In the spring of 1868 the school was established and kept for five years, when it was suspended.

The first permanent schools in Alaska were established by Rev. Sheldon Jackson who, in 1877, acting for the Presbyterian Board of Home Missions, established a school at Fort Wrangell, and the following year at Sitka. In 1881 at Haines, Moonah and Jackson. These schools were all supported by the Presbyterian Board of Home Missions. Largely through the work of Dr. Jackson, in 1884, Congress made a small appropriation of \$25,000 for education in Alaska, and in 1885 he was appointed U.S. General Agent of Education in Alaska. The schools previously established by the churches were turned over to the government and new schools were started at Juneau, Douglas, Kadiak, Umanak, Bethel, Carmel, Anvik, Metlakatla and Kosereftay.

In 1890 schools were opened among the Eskimos at Cape Prince of Wales, Point Hope and Point Barrow.

In 1892 an industrial school for instructing Eskimo young men in the management and care of domestic reindeer was located at Teller and supplied with reindeer imported by Dr. Sheldon Jackson from Siberia. These deer have multiplied until in 1900 there are nine herds, aggregating 3,323 head of reindeer. Of these 1,495 are under the personal care of 20 Eskimos who have learned the business of five years of apprenticeship in this school. In 1900 Congress provided that 50 per cent of all license fees collected within incorporated towns of Alaska should go to education within these towns. In 1900, Alaska has 25 public schools, 34 teachers, and an enrollment of 1,723 pupils.

CHURCHES IN ALASKA.

In 1793 Catherine II Empress of Russia, through a ukase, ordered missionaries to be sent to her North American Colony. In accordance with this order, in 1794 eleven Monks sailed from Ochotsk for Kadiak Island in charge of Archimendrite Josafaph. This was the commencement of the work of the Russo-Greek Church in Alaska. They now report 66 churches and missions, 14 priests and 26 lay missionaries.

In 1845 a Lutheran minister was sent to Sitka and the Lutheran service in Swedish and German maintained until the time of the transfer, when the church dropped out of sight with the return of the minister and his people to Russia.

The first denomination to commence mission work in Alaska after the transfer to the United States was the Presbyterian. In the fall of 1877 the Rev. Sheldon Jackson D.D., superintendent of missions in the West, organized mission work at Fort Wrangell, and in March 1878 secured the sending to Sitka of the Rev. John G. Brady, the present Governor of Alaska, and a few months later to Fort Wrangell the Rev. S. Hall Young D. D. There are now 19 Presbyterian churches and missions in Alaska, of which eight are to the whites and eleven to the natives. There are 17 ministers and 37 lay missionaries. One of the above churches is at Nome.

The next denomination to enter Alaska was the Roman Catholic in 1878. They now report nine priests, 7 lay brothers and sisters of St. Ann.

In 1884 the Moravians commenced missions in the valleys of the Kuskokwim and Nushagak Rivers. In 1900 they have 4 ministers, 11 lay missionaries, 23 native Evangelists and 30 mission stations.

In 1886 the Baptists established a mission at Wood Island and Kadiak; at present they have one minister and three lay missionaries. The mission work of the Protestant Episcopal Church also dates from 1886. In 1895 their work was greatly strengthened by the appointment of the Rev. Peter Trimble Rowe, D.D., as Bishop of Alaska. They now occupy 10 mission stations with 6 ministers, 20 lay missionaries and 8 native helpers. They have a church at Nome.

In 1887 the Swedish Evangelical Mission Covenant and the friends entered Alaska. In 1900 the Swedes had 6 ministers and 9 lay missionaries or three stations one of them being at Nome. The Friends have also three stations and 9 missionaries.

The Methodist Episcopal Church commenced Alaska work at Unga, in 1886 and Unalaska in 1889. They have 4 stations, 4 ministers and 3 lay missionaries.

Under a call of volunteers to carry the Gospel to the Arctic and sub-Arctic Alaska, the Congregational denomination commenced work at Cape Prince of Wales in 1890. It has now three stations and three missions, one of them being at Nome. In 1900 the Norwegian Evangelical Lutheran Church of the United States commenced work at Teller with one minister and two lay missionaries.

December 31, 1900.

Mrs. Helen S. Robinson,
Makaweli, Hawaii,
- Hawaiian Islands.

My dear Friend:

A few days ago I took the liberty of sending you two or three magazines largely devoted to the Mormon question. I hope that you will again this season be able to interest your son and nephew and neice in the College. We have this year six pupils in the College proper, and eighty in the Preparatory Department, which is the old Salt Lake College Instituté.

We are confident last year this time that we should have been able to put up our first college building last summer, but in this we are grievously disappointed. The result was that this year we had to turn away Mormon young men and women who wanted a higher education simply because we had no place to put them. It makes our hearts bleed to do this, and we find it a very depressing influence on our minds to think that there is so much money for it in the hands of God's people and yet God's work has to suffer for the want of it.

I expect during the middle of January to make a two weeks tour through the churches in Western Pennsylvania to secure funds. May the Lord open the hearts of his people to respond. I notice in a New York paper that there has been a recent celebration of the Mormons in Honolulu and that they claim 5,000 converts in the islands. They are increasing rapidly in the United States, and it is time that the Church should wake up and undermine the Mormon system through the leavening power of a Christian education.

With kind remembrances to Miss Gay and the other members of your family, I remain,

Truly yours,

Sheldon Jackson
General Agent of Education
in Alaska.

December 8, 1899.

Rev. Sheldon Jackson, D.D.,
Washington, D. C.,

My dear Mr. Jackson:

I send you herewith the form in which the proposition of the Board was finally and unanimously adopted by the Board yesterday. It differs as you will see, only slightly in the "Second" condition and I trust that you and the other Trustees will see your way clear to agree to it.

It is not expected by the Board that you will use the name Preparatory Department of the College until after such formal agreement by the Trustees.

I enclose also a resolution which was adopted by the Board. It is of the nature of a suggestion to the Trustees regarding the form of public announcement that has recently been made and to which some of the members of the Board felt objection. I believe this modification as suggested in the resolution will be in the interests of the college. The failure of some western schemes had made some of our moneyed men in the east conservative about the connection of real estate matters with educational projects.

Hoping to hear from you soon of the acceptance of the Trustees of these resolution and conditions and believing that it will insure to the advantage of Christian education in Utah, I am, with good wishes,

Cordially yours,

(Signed) C. L. Thompson
Secretary.

January 23, 1901.

Rev. George Bailey,
#828 Ridge Avenue,
Allegheny, Pa.

My dear Mr. Bailey:

Yours of January 18th was awaiting my return to Washington. I feel as you do that Mrs. Thaw's proposition to donate \$10,000.00 is the commencement of her liberality towards the College. Whenever she commences a benevolence she is very apt to keep up her interest from year to year. I think there will be no trouble to meet her wishes in most of her suggestions at least as one trustee I am willing to have the control of the College changed from the Presbytery to the Synod, as it will enlarge our constituency, and increase the number of those who will take a special interest in it.

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Very truly yours,

Sheldon Jackson

January 23, 1901.

Mr. Joseph M. Huston,
 Witherspoon Building,
 Philadelphia, Pa.

My dear Mr. Huston:

Your bill of January 22nd against the College at Salt Lake for \$500.00 is received. I am glad to be able to send you a check for \$100.00 on account, which is the first money that has come into my hands for the College for many months. I regret that I have not more to send at present. You will remember that when we were talking about it, I asked you what the expense would be, and you said "not much, that you would simply charge the college the actual expense of the clerk in doing the work," and left the impression on my mind that there would be very little charge.

I ought to have pressed you further and asked you what you thought it amount to approximately. If you had told me in reply to such a question \$200.00 I would have promptly replied that you need not go any further as the College was so situated that it could not afford to pay even that amount. In these first years we are struggling to meet incidental expenses and pay the salaries of the teachers. I understood that the salaries of the professors have not been paid for nine months, and that one of them is borrowing money at 12% interest to meet his family expenses. Knowing well these difficulties, I could not have encouraged, as said before, even the expense of \$200.00. I am sure that if you are a member of the Board of Trustees and could see the self-denial of the professors, and friends of the Institution through the past five years, working to get the college, so important to the interests of the whole church and country, on its feet that you would deny yourself to make the institution a large donation personally, and would canvass among your friends for further amounts. The importance is so great and the need is so urgent that the last General Assembly departed from its usual course of refusing to recommend special institutions to the church, recommended this institution for help. I hope to be in Philadelphia shortly when I will call. Please send me receipt in duplicate that I may retain one myself and forwarded the other to the treasurer of the College.

Thanking you for your past interest in the work, I remain,

Very truly yours,

Sheldon Jackson
 Special Agent of Education
 in Alaska.

Enclosure.